

# THE ECLECTIC REVIEW,

For APRIL, 1808.

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Art. I. *The Paraphrase of an anonymous Greek Writer, (hitherto published under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle.* Translated from the Greek, by William Bridgman, F. L. S. royal 4to. pp. 478. Price 1*l.* 11*s.* 6*d.* Boards. Payne, White, &c. 1807.

THE time has been, when the potent name of Aristotle could sanctify the most glaring absurdities in science, and silence the rational inquiries of the most enterprising spirit. His assertions were considered as the dictates of oracular wisdom. Men seemed agreed in believing, that he was acquainted with every secret of nature which lay within the scope of the human faculties; and to think of unfolding a mystery which had baffled the Stagyræite, argued the highest vanity, presumption, and folly. If the constantly accumulating experience of the world had forced, upon their notice, truths which were not to be directly found in the pages of Aristotle; they were at least deducible by inference from some part or other of his works. If an error sometimes presented itself, so manifest that the most bigoted prejudice could not refuse to see and acknowledge it, nothing could be more natural than to ascribe this alien blemish to the carelessness of the copyist or the injury of time. If a question was discussed, too obscure for the intellectual powers in their most vigorous and cultivated maturity to solve, it was not Aristotle who attempted to explain a difficulty which transcended the human faculties, but the reader who could not follow him in his profound and unerring speculations. If a passage was unmeaning or incomprehensible, it was not Aristotle who wrote nonsense, but the reader who could not perceive a connexion too wide for the grasp of his mind. In short, amidst the variety of causes which conspire to produce dullness, incoherence, or nonsense in a work, the fallibility of the author seems never to have been thought of. Our humble and unassuming forefathers took all the blame upon themselves. They were even more good natured or respectful to Aristotle,

than to Homer himself. The author of the *Iliad* was now and then found nodding, but the spirit of infallibility did not forsake the Stagyrice for a moment.

During the long and undisturbed reign of this philosophical dictator, it would have been high treason publicly to question the propriety of his edicts. Had we been born under his government, we should no doubt have felt the same loyal attachment to his sway, as others. Like dutiful vassals we should have owned allegiance and done intellectual homage. At such a time, the translation of the *Paraphrase* ascribed to Andronicus would have produced an examination of a very different nature from the present. Allowing the high importance and utility of facilitating the study of the *Nicomachean Ethics*, we should have confined our remarks to the manner in which the task was performed. But Aristotelian despotism being now no more, we shall avail ourselves of this emancipation as well to question the expediency of the present translation, as to offer a few observations on the performance.

The avowed object of the translator is to encourage and facilitate the attainment of moral science. With entire approbation of so noble an aim, we must be allowed to state our opinion that the translator has chosen a most unlikely method for accomplishing his purpose. The *Nicomachean Ethics* are totally unconnected with religious considerations. Now it appears clear to us, that, since the promulgation of Christianity, the separation of morals from religion is grossly absurd. Even if we restrict our notion of morality within the bounds of personal and social duties, and call our obligations to the Divine Being (though we know not why) by another name, still, in a Christian code of ethics, the authority which imposes duties, and the motives which impel to virtue, must be of a religious kind. The disciple of Aristotle is taught not to look beyond the present state; the only motive or inducement which is proposed to him, is the temporal happiness which an attention to his rules will procure; and such a code of morals is drawn up, as, in the opinion of the writer, is best adapted to secure the largest portion of present enjoyment. The avowed design of this elaborate work is to discover the chief good, or the greatest happiness, of which man is capable in this life, and to point out the readiest way to acquire it. But the Christian morality is designed for beings placed on earth, not chiefly to enjoy pleasure, but as on an awful scene of preparation for another state of far more solemn importance; for beings destined to be the immortal inhabitants of a celestial world. The rules of conduct adapted to characters of so different views and expectations, must of course be widely different. On the one hand, men are taught to consider the present world as of little or

no importance: on the other, they regard the events and circumstances of this life as all in all, and every thing must be sacrificed to present pleasure. In consistency with the narrow and limited aim of the Aristotelian morality, worldly wisdom, or that sort of practical discretion which marks the conjunctures in our lives that may be turned to present account, and allows no circumstance to escape unimproved which may be favourable to our views of secular advancement, is described with most careful minuteness, enforced with peculiar earnestness, and exalted into a virtue of the first magnitude. On the same principle, riches, beauty, high birth, numerous friends, dutiful children, and all that goes to constitute worldly prosperity, are regarded as component parts of the chief good, which is the only spring of action, and the ultimate object of pursuit. This sanction of moral obligation is the weakest and most inefficacious that was ever offered to mankind. The promised reward is in a high degree trifling and precarious. Nothing could be more evident to the most cursory observer, than that temporal happiness is distributed with an unequal and undistinguishing hand, and that in the most prosperous characters it is much alloyed with a mixture of sorrow. Is that man's virtue likely to be secured in the midst of difficulty, and the turbulence of strong passion, whose only inducement for exercising resolution, or abandoning immediate enjoyment, is the future prospect of some temporal advantage to which his present prudence may possibly lead? The principle of self approbation, or rather self adoration, the darling doctrine of the Porch, was far better adapted than this to ensure regard to the duties of morality.

How much more sublime and efficacious are the motives to action proposed in the New Testament! A Being of infinite perfection, who beholds us with parental regard, from whom we have received every enjoyment, and on whom we depend for future happiness, appeals to our reverence, gratitude, and love. The present comfort and eternal welfare of men, which an observance of Christian rules of conduct will promote, appeal to all our social principles. The endless woe which is threatened against the disobedient, and the glorious reward which is promised to the good, form an appeal to that invincible regard which we feel for our own individual happiness. It is only such sanctions as these, that in every rank of men can stem the torrent of human passions, gird the mind with that inflexible resolution which is necessary for carrying us through difficult duties, and endue it with that strength of fortitude which can bear up under the heavy pressure of human affliction.

The Christian morality lies chiefly in the dispositions and practice; the exercise of the understanding is unquestionably required, but principally for the purpose of discovering what



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duties ought to be performed, and what sentiments ought to be cherished. In the present work the observation must be reversed. According to Aristotle, no virtue is so sublime and elevated, none so intimately allied to the chief good, as philosophical speculation; none so exalts the human soul and assimilates it to a divine nature. We are solemnly told that the Deity is incapable of morality, and that his ineffable bliss arises from the contemplation of the innumerable truths which are ever manifest in his view. This principle is carried so far, that skill in the various arts and sciences, because they require mental ability, and contribute to present pleasure, is elevated into the dignity of virtue. By this rule some of the most flagitious of the human race, as they are deemed on common notions of morality, may put in their claim for the praise of moral excellence, and complain of an ignorant and barbarous world which has done so much injustice to their memories. The monstrous Talleyrand, the drunken Morland, the malignant and profligate Churchill, must be enrolled in the list of the virtuous; because the first is known to be highly exemplary in practising the virtue of political prudence, the second was eminently virtuous in painting, and the third maintained the estimable character of a poignant and irresistible satirist. One hardly knows how to blame the Grecian philosopher for broaching such principles as these, when it is considered how highly intellectual endowments were prized and even idolized by his ostentatious countrymen. It is not much to be wondered at, that he should imagine the possession of knowledge to be the noblest virtue, and if not the only, yet the best attribute of the divine nature. But that men, who profess to credit a volume that describes the Divinity as just in enforcing the observance of those relations which subsist between him and his creatures, as faithful in the performance of promises, as benevolent in accomplishing plans of happiness for his servants; and farther informs us, that reverence for the divine authority and obedience to the divine commands is the essence of virtue—should represent the Aristotelian system of ethics as the most perfect ever devised by the human mind: nay that Divinity Professors, and Houses of Convocation in religious universities, should make it an indispensable branch of Christian education, and exact for it whole days and nights of study and contemplation, to the exclusion of a heaven-descended morality, is a matter of the utmost astonishment. It is a reproach to their moral feelings, a disgrace to their understandings, and an impeachment of their religious faith.

One grand excellence of the moral system developed in the New Testament, is its universal application to all ranks

of men; it adapts itself to understandings of every degree of strength, and to dispositions of every complexion. Its promised rewards are of certain attainment, and lie within the reach of the "high and low, the rich and poor." But the chief good of Aristotle is confined to men of talents, and those who enjoy, or expect to enjoy, the advantages of a plentiful fortune, numerous friends, flourishing families, and a high reputation. If there be any so aspiring, as to desire a more than usual portion of pure and exalted pleasure, let them, before they give indulgence to such ambitious views, inquire whether nature has endowed them with a vast and comprehensive mind. Can they discover the connexion between truths which lie at a distance from each other, and with a spring of thought light upon a conclusion at once, to which common minds must pass slowly and by many gradations? Can they look beyond the outward appearance and superficial qualities of objects, and penetrate into the real substance and hidden essence of their natures? Disregarding the visions of the material world, have they wings to soar into the etherial regions of abstruse speculation, and float with sublime rapture on metaphysical clouds among Categories, Predicables, and Predicaments? Perhaps they cannot do all this. *Pauci quos æquus amavit*

Jupiter.

Then they must not ambitiously hope to obtain the highest degree of happiness. But what if I can subdue the vehement passions of my nature, and give reason the sovereignty in my bosom? Then you may promise yourself a subordinate measure of enjoyment, provided you inherit glory, possessions, friends, and some other requisites from your parents, or find yourself in the way to acquire those advantages by personal qualities of your own, or a favourable conjuncture of events. This is a system suited to Aristotle and his all-conquering pupil; but we cannot recommend it to the teachers or learners of Christianity.

Some of the particular rules of this system are as highly deserving, as its general principles, of reprehension by the Christian moralist. The rich man is informed that magnificence is a virtue, and is exhorted to expend his gold in sumptuous edifices, public shows, and gorgeous feasts. But the character which Aristotle takes the most pains to describe, is the *magnanimous man*. There are strong reasons for supposing that the philosopher was in this part tracing his own likeness; and we must therefore make some allowance for the high-toned panegyric which he bestows on the virtue of magnanimity. In his view, it enhances and adorns every other, and is in itself the perfection of moral excellence. Adjusting our opinions and feelings by the standard of the



Scriptures, we confess that we deem this magnanimous man, who at Athens, and in the court of Alexander, was the great exemplar of virtue, to be in plain terms, a proud, unsociable, unbending, disdainful, selfish being. But let the reader judge for himself.

‘If the magnanimous man is pleased indeed, it is because men pay him every honor that they are capable of; and in as great a degree as they are able.’ p. 142.

‘He rejoices indeed when he confers benefits, but is ashamed when he receives them. For to confer benefits is the province of one who surpasses, but to be benefited of one who is surpass’d. He also thinks greatly of himself, and is indignant at sustaining the lesser part.’ p. 144.

‘To transcend those in an elevated rank is both difficult and venerable, and on this account it is adapted to the magnanimous man; but to surpass those of the middling rank is easy, and contains nothing great. Besides it is not ignoble to behave with dignity among the former, tho’ it is foolish to do so among those of mean rank. Just as if any body should display the strength of his body among the infirm, or such as are worn out with disease and old age.’ p. 145.

It must be confessed, that Aristotle’s definition of the chief good is admirable; and in developing it, he eminently displays his argumentative and discriminating powers in their most successful function, that of analysis. It is a curious fact, that his general description of happiness exactly corresponds to the perfect bliss of the celestial state. He affirms the chief good to be “the best energy of the soul, exercised according to the rules of virtue, in a perfect state of being.” The noblest energy of the soul, is obviously the exercise of pure and exalted love toward an infinitely perfect Being, who commands our admiration and affection, not only by the essential excellences of his character, but by displaying his perfections in promoting our own happiness. The principles and rules of virtue must invariably be observed, when the will of an infinitely perfect Being, who is the object of reverence, adoration, and gratitude, prescribes and ratifies every moral obligation. That state of being is truly perfect, where our faculties will be enlarged and have full scope for their exercise; where we shall be placed beyond the reach of sin and misery, and engaged in services and enjoyments suited to the nature, and adapted to satisfy the large desires, of an immortal and glorified spirit. The definition of Aristotle, however, is of no use in his own system, except to show its weakness and inefficacy. The explication which he gives of it, in the subsequent detail, is totally subversive of its direct and obvious meaning. In short, the definition of happiness, understood according to his own interpretation, is a mere pomp of words, an idle

embellishment of a deformed morality. He has, by means of a well conducted analysis, arrived at a definition, which, if properly explained and applied, is just, admirable, and sublime. But his own description is still mysterious to himself. It is like the general expressions of an unknown quantity in Algebra, which are useless until some intelligible value is given to the symbols.

We have dwelt so long on the inexpediency of the present translation, that but few words must be added on the manner in which it is executed. We cannot praise the version. As it was designed for those who are ignorant of Greek, such terms should not be employed as require a Lexicon to explain them. Some words merely exchange the Greek for the Roman character: Orectic, Practic, Doxastic, Dianoetic, Psychical, Dikaioma, and other expressions of the same puzzling cast, must be incomprehensible to those who are only acquainted with modern languages and modern dictionaries. The style is incomparably cramp and stiff, and reminds the reader, at every clause, that it is something done into English. It is devoid of that freedom, ease, and spirit, of which even a work of this kind is capable, and which it peremptorily demands as an antidote to the dryness of the matter. With so much censure, we can only mix the faint praise, that the sense of the original is preserved; which the translator evidently understood well, and to which he seems to have given a degree of attention that would have been laudably employed on a worthier subject.

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Art. II. *A Journey from Madras, through the Countries of Mysore, Canara, and Malabar*, performed under the Order of the Marquis Wellesley, Governor-General of India, &c. By Francis Buchanan, M.D. F.R.S. &c. Published under the Patronage of the East India Company. With a Map, and numerous other Engravings. 3 vols. folio. pp. 1530. Price 6l. 6s. Black and Parry, London. 1807.

THE quarrels of nations, like those of individuals, commonly become criminal in their progress, though at first they may have been just. The domination of the angry passions is usually the cause, but it is always the consequence of war. The principles which are called into action by hostile contention become evident in the ferocity of military proceedings, and in the merciless tyranny of the conquerors. Rarely indeed have the heroes of history, those punishers of mankind, been visited with a single thought of converting their success to benevolent purposes, of using with moderation what they termed the Rights of Conquest, of binding up the wounds they had inflicted, or of repairing the injuries of war by the measures of generous policy, and the arts



of peace. To the beneficent principles of Christianity we are beholden for whatever remission has taken place in the sanguinary violence of combat, for the more humane treatment of prisoners, for the prevalence of admission to the privileges of "parole," and for the regard which is paid to the welfare of the conquered. The dictates of true political wisdom invariably coincide with the principles of religion; and we gladly recognize, in the work before us, an instance of attention to the condition of provinces, fallen into British hands by the events of war, that does honour to the prudence and philanthropy of the Chief Governor, from whom it originated.

The efforts of Tippoo Saib to undermine and subvert the British establishments in India, are well known; he fell in the attempt; and a considerable portion of the provinces he had governed was retained by the victors. But the mere possession of these provinces was of little advantage to the British East India Company; in order to appreciate their value, and form just maxims of administrative policy, it was necessary to understand the nature and quantities of their productions, their actual state of cultivation, the improvements of which it was susceptible, and the extent to which it might be carried. It was necessary that the dispositions of the newly-acquired subjects should be ascertained, and their manners and character truly estimated. To promote their tranquillity and subordination, it was of importance to convince them of the solicitude felt by their new governors for their permanent welfare; and to encourage the renewal of that industry which war had interrupted, it was expedient to take every method of assuring to them the quiet enjoyment of its fruits.

Influenced by such views, Marquis Wellesley commissioned Dr. Buchanan to visit and examine the provinces of the Mysore, which had never been accurately explored by Europeans. Dr. B. has executed his commission with fidelity and judgment. He has amassed a copious store of interesting information, answering to the intentions of his employers. The general reader will undoubtedly complain of the dryness occasionally perceivable in these Reports, and naturally inseparable from statistical details; but he should recollect that they were not principally or primarily addressed to the public; and that he is admitted to enjoy the gratification he derives from the other parts, by a liberality that deserves acknowledgement and encomium.

Dr. B. was directed to attend particularly to the state and practice of agriculture in the various districts through which he passed; he was to examine and report what vegetable productions were peculiar to the soil, or were cultivated for the

support of the inhabitants ; he was to inspect the implements used in husbandry, or in the numerous professions dependent on it, and to form an opinion on the merits of the prevailing construction of their machinery. He was to observe the animals, especially the domestic, the qualities of the different breeds of cattle, the tenure and state of the farms, the order and the effects of climate and seasons, with the influence of these, and whatever other causes he could discover, on the general condition of the inhabitants. Specimens of such plants as were new and curious, were also desired by the Governor General ; and the Doctor considered his instructions to include such inquiries as he might be able to satisfy, concerning the history of the tribes, their distinctions of caste and religion, their customs and singularities, together with specimens and representations of antiquities. We are obliged to him for a most interesting picture of man, seen in various aspects, many of which are very little removed from the state of savage nature, yet strongly distinguished from each other. The manners of some, who value themselves on their refinement, appear to us utterly offensive to nature itself ; and what they regard as the very essence of purity, would be rejected with disgust by European nations. The higher classes of the natives, wherever he went, were distinguished by a haughty and insolent superstition ; by a repulsive consciousness of hereditary dignity, and an overweening sanctity, which rejected industry from among its duties, and rendered them, not the members, but the excrescences of the community. This extreme of imagined holiness can be scarcely less injurious to the public welfare, than the other extreme of outcast degradation. Too wise, too contemplative, too pure, to be of use in the world, some forget the end of their existence as social beings, and pass it in total seclusion ; while others wear out their days, in a condition barely elevated above the brutal, and divided between ignorant drudgery and sordid gratifications.

In execution of his instructions, Dr. B. quitted Madras, April 23, 1800, and, taking his course westward, passed Bangalore in his way to Seringapatam. Hence he travelled to the confines of the Nizau's country, northward ; then having returned to Seringapatam, he travelled southward, through the province of Karnata to Coimbetore, and Malabar, changing now his direction, he visited the towns on the coast, travelling northward as far as the company's authority extends. He again returned to Seringapatam, and thence to Madras. As the Doctor's tour was performed under special protection, and by order of government, he enjoyed many peculiar and important advantages. He was authorized to command information from the company's officers, and found ready access



to papers which could not otherwise have been opened to him without breach of duty. We therefore place entire confidence in these volumes: and having thus given a very concise outline of their character, we shall proceed to notice more particularly some of the articles on which they treat.

Conspicuous among those whose tyranny defeated its purposes by an injudicious choice of means, was the bigoted Mahometan, Tippoo Saib: a sovereign who had beheld the beneficial effects resulting from his father's more considerate policy, yet who abandoned those principles which might have secured his own throne, and benefited his subjects. He destroyed the temples of the Hindoos; he deprived their priests of subsistence; he forbade the commerce of his subjects with the adjacent states, because they were not Mahometan; and he boasted of making a rapid progress toward accomplishing his intention of subjecting all India to the authority of the Prophet. He had already, in a great measure, depopulated some of his finest provinces, and materially diminished their revenues; it was therefore happy, we doubt not, for India, that, by the chance of war, his life and his projects were terminated at a stroke. Dr. B. gives the following account of Tippoo's last moments, after having described the assault of the walls of Seringapatam by the British troops, who had carried them by storm.

'The Sultan had been driven back to the eastward of the palace, and is said to have had his horse shot under him. He might certainly have gone out at a gate leading to the north branch of the river, and nothing could have prevented him from crossing that, and joining his cavalry, which, under the command of his son *Futty Hyder*, and of *Purnea*, were hovering round the Bombay army. Fortunately, he decided upon going into the inner fort, by a narrow sally-port; and, as he was attempting to do so, he was met by the crowd flying from the flank companies of the 12th regiment; while the troops, coming up behind, cut off all means of retreat. Both parties seem to have fired into the gateway; and some of the Europeans must have passed through with the bayonet, as a wound evidently inflicted by that weapon, was discovered in the arm of the Sultan. His object in going into this gateway, is disputed. The *Hindoos* universally think, that, finding the place taken *he was going to the palace to put all his family to death, and then to seek for his own destruction in the midst of his enemies.* But, although such is considered by the *Hindoos* as the proper conduct for a prince in his situation, we have no reason to think that a *Mussulman* would conduct himself in this manner; nor was Tippoo ever accused of want of affection for his family. I think it more probable, that he was ignorant of the British troops having got into the inner fort, and was retiring thither in hopes of being still able to repel the attack.' 'Meer Saduc, the favourite of the Sultan, fell in attempting to get through the gates. He is supposed to have been killed by the hands of Tippoo's soldiery, and his corpse lay for some time exposed to the insults of the populace, none of whom passed without spitting

on it, or loading it with a slipper; for to him they attributed most of their sufferings in the tyrannical reign of the Sultan.' Vol. I. p. 80.

The bed chamber of Tippoo, in this palace, exhibited striking tokens of the distrust and jealousy that embittered his days. It was not only guarded by four tigers in the antichamber, but was entirely closed on all sides, except where it received light from a small window; and this window was so placed, that his bed, which was "suspended by chains from the roof," could not be seen through it. "In this hammock was found a sword, and a pair of loaded pistols."

Dr. B. draws incidentally a very striking picture of Hindoo duplicity and concealment, as opposed to Mahometan tyranny. It is the uniform resource of conscious imbecility for counteracting systematic rapine.

The character and pretensions of the sovereign whom the company reinstated in the throne from which he had been excluded by Hyder's intrigues, and the violence of Tippoo, have very naturally been subjects of inquiry in Europe: Dr. B. gives the following account of them. A portrait of this young Prince, of no unamiable physiognomy, is prefixed to the work.

'The old palace of the *Mysore Rájas*, at *Seringapatam*, is in a ruinous condition. At the time of the siege, the family was reduced to the lowest ebb. The old *Rája Crishna*, who was first confined by *Hyder*, died without issue, but left his wife in charge of a relation, whom he had adopted as his son. This young man soon died, not without suspicion of unfair means. His infant son, the present *Rája*, was under the charge of the old lady, and of *Nundi Rája*, his mother's father, a respectable old relative, who now superintends his education. Shortly before the siege, the whole family had been stripped by the merciless *Meer Saduc*, of even the poorest ornaments; and the child, from bad treatment, was so sickly, that his death was expected to happen very soon. This was a thing probably wished for by the Sultan, the family having fallen into such contempt that the shadow of a *Rája* would no longer have been necessary. The family of the *Rája*, having been closely shut up in the old palace, knew very little, during the siege, of what was going forward; and, in the confusion of the assault, having been left by their guards, they took refuge in the temple of *Sré Ranga*, either with a view of being protected by the god, or of being defended by the surrounding walls from the attack of plunderers. On the restoration of the prince to the throne of his ancestors, a place for his residence was very much wanted; the necessity of keeping the island of *Seringapatam* for a military station, having rendered the palaces there very unfit for the purpose. Tippoo, with his usual policy of destroying every monument of the former government, had razed *Mysore*, and removed the stones of the palace and temples to a neighbouring height, where he was building a fort; which, from its being situated on a place commanding an extensive view, was called *Nazarbar*. This fortress could have been

of no possible use in defending the country ; and was probably planned merely with the view of obscuring the fame of *Mysore*, the former capital. At a great expense, and to the great distress of the peasants working at it, the Sultan had made considerable progress in the works of this place, when he began to consider that it afforded no water. He then dug an immense pit, cutting down through the solid black rock to a great depth and width, but without success ; and when the siege of his capital was formed, the whole work was lying in a mass of confusion, with a few wretched tents in it for the accommodation of the workmen. Into the best of these, in July last, the young Rája was conducted, and placed on the throne. At the same time the rebuilding of the old palace of *Mysore* was commenced. It is now so far advanced, as to be a comfortable dwelling ; and I found the young prince seated in it, on a handsome throne, which had been presented to him by the Company. He has very much recovered his health, and, though he is only between six and seven years of age, speaks, and behaves with great propriety and decorum. From Indian *etiquette*, he endeavours in public to preserve a dignified gravity of countenance ; but the attentions of Colonel Close, the resident, to whom he is greatly indebted for that officer's distinguished efforts in his delivery, make him sometimes relax ; and then his face is very lively and interesting.' Vol. I. pp. 67. 68.

The extent of Dr. B.'s journey has enabled him to present a great variety of information from different parts ; for the present, we shall chiefly attend to his first volume.

The first thing that strikes us, as it did Dr. B., is the ingenuity of the natives in constructing the *tanks*, or reservoirs of water, which are indispensable to their agricultural success. They are formed, where it is possible, by shutting up, with an artificial bank, an opening between two natural ridges, or hills of ground. An account, with a plate, of a very extensive tank, is introduced at the commencement of this work.

' The sheet of water is said to be seven or eight miles in length, and three in width ; in the rainy season it receives a supply of water from an adjacent river, and from several small streams that are collected by a canal ; in the dry season, the water is let out in small streams, as wanted for cultivation. It has sluices of stone, strongly fortified, to prevent the water from overflowing ; with temporary additions to raise the banks as high as possible, when there is plenty of rain.' Vol. I. p. 4.

Some of these tanks are lined all round with stones of cut granite, which descend to the bottom in steps. A tank of this kind Dr. B. mentions, " in one of the most desert places of the country," p. 11. The first species of tank, that formed by throwing a mound across a valley, is called (in the *Tamul* language) *Eray* ; that formed by digging is called *Culam*. When these are constructed by an individual, the service he has rendered to the community adds this title to his name.

' Very great tanks sometimes cost 20,000 pagodas (£. 6,746) and are made at the expence of government. The farmers contribute nothing toward the building or repairing of tanks ; but when, from a great and



sudden influx of water, one is in danger of bursting, they all assemble, and work to clear the sluice (*Cody*) and other passages, for letting off the superfluous water.' p. 279.

When these valuable constructions are destroyed by any calamity, or suffered to decay, the lands are left uncultivated, and depopulation follows. What, then, shall we think of the barbarity of Tippoo, who ordered a capital tank to be destroyed, from mere envy and caprice, or rather from enmity to his Hindoo subjects, because they were Hindoos!

It is well known that rice forms the principal article of food in India; considerable quantities of it are annually consumed among ourselves. The cultivation of this vegetable, we learn from Dr. B., is not confined to one invariable system:

'There are three modes of sowing the seed of Rice, from whence arise three kinds of Cultivation. In the first mode the seed is sown *dry*, on the fields that are to rear it to maturity. In the second mode, the seed is made to vegetate before it is sown; and the field, when fitted to receive it, is reduced to a puddle: this I call the *sprouted cultivation*.—In the third kind of cultivation, the seed is sown very thick in a small plot of ground; and, when it has shot up to about a foot high, the young rice is transplanted into the fields where it is to ripen.' p. 84.

Whether by any hint derived from either of these modes of cultivation, this vegetable might be naturalized in Britain, we cannot take on ourselves to determine; but it should appear from the remarks of our traveller, that not every kind of rice demands, as indispensable, a greater supply of water than some parts of Britain afford, nor a greater proportion of heat; since rice is grown among mountains where snow is by no means uncommon.

Rice in the husk, i. e. *Paddy*, will keep two years without alteration, or even four years without being unfit for use. Dr. B. describes three ways of depriving this grain of the husk, by soaking, by boiling, or by beating it. The rice used by the Brahmins is never boiled in this stage of preparation, though it is reckoned most delicate when so prepared.

'Ground brought into cultivation for rice, is universally considered as arrived at the highest possible degree of improvement; and all attempts to render it more productive by a succession of crops or by fallow, would be looked on as proofs of insanity. Where there is a supply of water, the farmers in general think, that the best plan of cultivation is to sow one crop of rice immediately after another has been reaped; and in some parts, favoured with a supply of water, three crops of rice are every year regularly produced.'

With equal accuracy the Dr. attends to the cultivation of other vegetables; as the sesamum, the sugar-cane, cardamoms, pepper, betel, palm-trees of various kinds, and others which furnish food for man or beast. We shall extract his account

of the pepper vine ; because the spice, which is its fruit, has long been a considerable subject of commerce and consumption in Europe.

\* The cultivators here say, that the pepper vine does not thrive when planted close together ; and therefore every man, in the garden near his house, has five or six trees only, which are intended as supports for this valuable plant. The *Mango* tree (*Mangifera*) is reckoned the best for the purpose, and its fruit is not injured by the pepper.....The *Mango* tree ought to be at least twenty years old before any pepper vines are put on it....Between the 11th of June and the 12th of July, or at the commencement of the rainy season, the soil round the tree is dug ; and a small bank, surrounding the root, at a cubit's distance, is formed to confine the water. Then from 8 to 12 shoots of the vine, in proportion to the size of the tree, are laid down within the bank, and with two or three inches of one end standing up against the trunk. They are then covered with about an inch of fine mould ; and, if any length of time occurs without rain, they must be watered ; but this is seldom required. The shoots are about a cubit long. As the vines grow, they must be tied up to the tree, and rank weeds must be pulled up from near their roots. In the hot season they require to be watered with a pot ; and, at the commencement of the rainy season, some leaves, ashes, and dung, must be spread on the ground near their roots. The pepper vine begins to bear at six years of age ; in four years more it is in full perfection, and continues so for twenty years, when it dies. The young *Amenta* begin to form at a feast called *Tiruvadaray Netvelly*, which is accompanied by a certain conjunction of the stars, the period of which none but astrologers can tell. It happened this year on the 17th of June. The beginning of the rainy season may therefore be considered as the flowering time of the pepper. When the fruit is intended for black pepper, it is not allowed to ripen, but is collected green, so soon as the berries become hard and firm, which happens between Dec. 13, and Jan. 11. As the *Amenta* come to a proper maturity, they are pinched off by the fingers, placed on a mat, and rubbed with the hands and feet, until the berries separate from the stem. These are then spread out on mats, so that one does not lie upon another, and are dried two, or, at most, three days in the sun ; while at night they are collected in earthen jugs, to keep them from the dew. The pepper is then put up in mat-bags, containing from 2 to 4 *tolams*, or from 6½ to 128 lbs. and is fit for sale....What is intended for white pepper, is allowed to become quite ripe. The berries are then red ; and the pulp being washed off, the white seed is dried for sale. The vines, in this case, are very apt to die ; and in this province, little or none is now made.' Vol. II. p. 463.

This cultivation does not appear to be very laborious, or very costly. Dr. B. even thinks one ninth of the produce would pay the expenses. In fact, agricultural labour, as a British farmer would understand the term, is but little known in India. What would one of our industrious early risers say to the following description of their occupation, as given by *working men*, in some parts of that country ?—

\* The labourers gave me the following account of the manner in which they pass their time.—About eight o'clock of our day they rise from bed,

and smook tobacco; they perform their evacuations and ablutions; and having been purified, they worship the gods. They then eat, an operation in which two hours are expended. They then rest themselves half an hour, when they proceed to the field, and work six hours. On their return, they again pray, and take a little of any cold victual that they have. They then look after the cattle, and give them water and fodder. The labour of the day is now over; and the workman, having again washed and prayed, takes his supper, and, about seven o'clock, goes to bed, where he remains thirteen hours. This is their employment during the six months of toil. In the remaining half of the year, little cultivation being carried on, they repair their houses, lay in a stock of firewood, carry out dung, and do other little jobs about the farm. Masters, of course, work still less.' Vol. III. p. 298.

If some other workmen were not more alert than these cultivators, India would not maintain the rank which it holds, and has ever held, for ingenious and even oporose productions. It is true, indeed, that the implements of agriculture, and of some professions, as delineated by Dr. B. are slight, and we may add feeble. But the specimen of ship-building, that India has lately sent over to this country, is reported to exhibit no symptoms either of sloth or debility.

(To be continued.)

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Art. III. *Memoirs of the Life of Mrs. Elizabeth Carter*, with a new Edition of her Poems, some of which have never appeared before; to which are added, some Miscellaneous Essays in Prose, together with Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn, in Kent, her Nephew and Executor. 4to. pp. 643. Price 2l. 2s. bds. F. C. and J. Rivington. 1807.

THE private history and character of so accomplished a woman as Mrs. Carter, a woman who attained a high degree of literary distinction at a period when respectable female writers were extremely rare, who was familiarly acquainted with some of the most eminent persons of her time, and who lived to the extraordinary age of 89, may well excite the intelligent reader's curiosity. The work now before us will therefore be opened with interest, and we are persuaded it will not be closed with feelings of weariness or disappointment. It is not indeed fruitful of incident; it is the narrative of a domestic and single life, and contains little to surprize or captivate; yet it displays such warmth of friendship, active benevolence, and cheerful piety, in the character of Mrs. Carter, with so much lively and judicious remark, in her letters, that it cannot fail to yield considerable amusement and information, while it impresses a very high opinion of her intellectual endowments and moral worth.



Elizabeth Carter, eldest daughter of Dr. Nicholas Carter, was born at Deal, the 16th of December (N. S.) 1717. She received from her father, in common with her sisters and brothers, a learned education. Very dull of apprehension, and slow in attaining the rudiments of knowledge, her early life afforded no promise of her future eminence; yet in spite of natural disadvantages she resolved to be a scholar, and her success is to be numbered among the signal triumphs of persevering industry. Her health, however, was the sacrifice; a distressing head ach, almost her constant companion through life, was the unhappy consequence of her unremitting attention to study. Her inaptitude to acquire knowledge was accompanied, as very commonly happens, with so retentive a memory, that what she had once gained she never afterwards lost. In the year 1738, she published a very small collection of poems written before she was twenty years of age. Her progress in learning very soon occasioned her to be noticed by persons of distinction; and from the age of 18 or 19 she generally passed a great part of the winter in London, in the company and at the houses of some of her respectable connexions. The summer she chiefly spent with her father at Deal, or with her friends at Canterbury. The first part of her life was mostly employed in study; she began with the Latin and Greek languages, and after some time added to them the Hebrew. Her proficiency in the Greek was very considerable, and obtained the ennobling praise of Dr. Johnson. She was thoroughly versed in French, and acquired a respectable knowledge of Italian, Spanish, and German, without any assistance. "Later in life she learned Portuguese; in which, for want of books, she probably made no great progress;" lastly, she was just able to read Arabic, with the constant assistance of a dictionary. Meantime the sciences were not neglected, though they were much less to her taste than classical and historical literature. While pursuing her Greek studies, Mrs. Carter took great delight in ancient geography, and made many manuscript corrections in the maps which she was accustomed to consult. She was much less conversant, it is said, "with modern geography, or even that of her own country, of which she had only a general, and in some cases merely a superficial knowledge." With regard to her religious attainments, her biographer observes,

' But among her studies there was one which she never neglected; one which was always dear to her from her earliest infancy to the latest period of her life, and in which she made a continual progress. This was that of Religion, which was her constant care and greatest delight. Her acquaintance with the Bible, some part of which she never failed to read every day, was as complete, as her belief in it was sincere. And no

person ever endeavoured more, and few with greater success, to regulate the whole of their conduct by that unerring guide. She assisted her devotion also by assiduously reading the best sermons, and other works upon that most interesting subject. Her piety was never varying; constant, fervent, but not enthusiastic; and the author of this sketch twice assisted her, in his professional capacity, in the most solemn exercise of religion, when she was supposed by others, and thought herself, to be dying; and she received the Sacrament with the same calm and grateful devotion, the same Christian hope expressed in all humility; the same composure of mind, as in the time of her highest health. It was impossible to witness a scene of such sublime and rational piety, without mentally applying to the occasion the affecting prayer of a true prophet though a wicked man, *Let me die the death of the righteous, and let my last end be like her's.*

'To controversial divinity, however, she had a great dislike, and thought it productive of more harm than good; and she advised her friends never to read books adverse to the Scriptures, or raising objections to them. And she gave this reason for it, that the objection, though futile, might strike the mind, and perhaps unsettle the faith; and the answer to it, however good, might fail to carry conviction, so that much might be lost while nothing could be gained. And perhaps with regard to a great part of the world this reasoning may be just; but with respect to herself, her faith was too well founded to be shaken; and her notes on the Scriptures, as well as answers to objections made to their truth, which are intended to be made public, will shew that she needed not to have any fear on her own account of reading all that could be urged against them.

'As her piety began early, so it travelled with her through life. It was at all times the most distinguishing feature of her character. It was indeed the very piety of the Gospel, shewn not by enthusiasm, or depreciating that of others, but by a calm, rational, and constant devotion, and the most unwearied attention to acquire the temper, and practise the duties of a Christian life. She never thanked God, like the proud Pharisee, that she was not like others, but rather, like the publican, besought him to be merciful to her a sinner.' pp. 11—13.

We are sorry to find an account of Mrs. C.'s compliance with the frivolous and unworthy customs of fashionable life, introduced in close connection with this interesting sketch. If it were possible for a strong attachment to card-playing and dancing to be considered as strictly consistent with the condition, the faith, the duties, the prevailing spirit, and exalted destiny of such a being as Mrs. Carter, we should still feel it right to protest against the tacit approbation with which the reverend Biographer has mentioned these juvenile gaieties. Of the objector who might deem them innocent in this particular individual, we would still ask, are they not usually criminal, are they not always dangerous, as practised by the general mass of society, for whom maxims are laid down and laws enacted? Would it be a reflection peculiarly consoling

to the wise and good on a death-bed, that by their example, which would be cited as equivalent to a thousand arguments, the volatile had been led into temptation, or the vicious encouraged in sin? For Sabbath-breaking, we suppose even such a precedent as Mrs. Carter's occasional deviations in conformity to continental customs will scarcely be pleaded as a justification.

In close application to study, frequently mixing with the society of the great and good, and sometimes joining in these amusements, Mrs. Carter spent the first part of her life. At the period when young ladies usually obtain or expect husbands, she was not destitute of admirers; but none of these appears to have been entirely of congenial qualifications; she was therefore not persuaded by any of the applicants, or by the wish of her father, to relinquish learned leisure and mental independence for the solitudes and obligations of domestic life. The year 1739 introduced Mrs. Carter to the world as a writer of prose. She published a translation of a critique on Pope's Essay on Man from the French of Crousaz, and a translation of Algarotti's *Newtonianismo per le Dame* from the Italian, neither of which, in later life, she wished her friends to remember. The fame, however, which they acquired for her, was the means of introducing her to the celebrated Countess of Hertford; with this Lady she afterwards lived in terms of respectful intimacy. At the age of two and twenty, the company and approbation of Mrs. Carter was sought by many persons of genius as well as distinction. An event in the year 1741, had a great influence in directing Mrs. Carter's pursuits, and enlarging the sphere of her happiness and respectability through life. This was her introduction to the accomplished and excellent Miss Talbot. In the same year these kindred spirits commenced a most unreserved and confidential epistolary correspondence. To this Lady the public are indebted for the first suggestion to Mrs. Carter of her celebrated and principal work, the translation of Epictetus; and the most interesting part of the present volume is composed of their correspondence on this and other subjects. This work, which is so highly creditable to her critical powers, after passing through the hands of Secker, at that time Bishop of Oxford, was ushered into the world in April 1758. "It was much admired, and talked of," says Mr. Pennington, "as soon as published; and the extraordinary circumstance of a translation from the Greek of so difficult an author by a woman, made a great noise all over Europe. Even in Russia, where, as Mrs. Carter humourously observed, they were just learning to walk on their hind legs, an account was published of her, which was on the whole



pretty correct." In the year 1758, Mrs. C.'s great friend, Dr. Secker, was promoted to the Metropolitan See of Canterbury; and she was frequently an inmate with his family at Lambeth, where, as she often declared afterwards, she passed some of the happiest hours of her life. It was there she was introduced to Mrs. Montagu, George, the first Lord Lyttelton, and William Pulteney, Earl of Bath. The characters of these distinguished persons are pleasingly illustrated in some of her letters.

In 1763, Mrs. Carter travelled on the Continent in company with Mrs. Montagu, and the Earl of Bath; and at a subsequent time, repeated her visit, from a benevolent motive. Her letters, during both these periods, to her friends in England, are judicious and frequently amusing. Indeed through the whole of the work Mr. Pennington has properly introduced Mrs. C. as her own biographer, with a delicacy and a judgement that exempts him from the censures which are too often due to publishers of private correspondence. Honoured and flattered by the great and learned, highly respected by her friends, and possessed of a comfortable independence, Mrs. Carter lived for many years without any particular literary exertion. But she enjoyed little health; she was often the victim of distressing nervous affections, and at last, worn out with years and infirmities, she expired on the 19th of February, 1806.

The size of this volume qualifies it to accompany the first edition of the *Epictetus*; in order to render them together a complete collection of Mrs. Carter's works, her Poems, including those published in 1738, and her Miscellaneous Essays, are here reprinted; with these are united some Poems hitherto unpublished, Extracts from her letters on miscellaneous subjects, Notes on the Bible, and Answers to Objections against the Christian religion. As an author, Mrs. Carter's fame has been considerable; its surest basis, undoubtedly, is the translation of *Epictetus*, which is a real service to English literature, and a permanent honour to the sex. She displays a correct knowledge of her own language, which she writes with simplicity and force; her periods, without losing their vigour, have an air of grace and delicacy. Her humour is elegant, if not very rich; and her sentiments are evidently the offspring of a powerful and cultivated intellect, though they seldom surprise the mind with originality, or expand it with grandeur.

We are free to confess our opinion, that her merit as a poet has been usually rated at its highest worth; her poetical compositions consist of just remarks, which would have made good prose; they are neatly and even elegantly versified, and may therefore be esteemed good poetry. But the high

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title of poet is not to be granted to persons of Mrs. Carter's temperament; it may be difficult to say what shall be deemed enough ardour of feeling and activity of fancy to substantiate pretensions to this exalted rank, but it is easy to say what should be deemed too little.

The following is perhaps the best of the additional poems.

‘TO THE MEMORY OF ———.

ORIT. OCT. 13, 1742.

‘COULD modest sense with softest manners join'd  
Attract the due attention of mankind,  
Unhappy Florio! thy ungentle fate  
Had ne'er reproached the wealthy or the great.  
In vain admir'd, applauded, and rever'd,  
No gen'rous hand thy drooping genius cheared;  
It's useless talents destin'd to deplore,  
And sink neglected on a foreign shore;  
There all thy prospects, all thy sufferings cease,  
In Death, the last kind refuge of distress.  
Tho' by the world abandon'd and forgot,  
Let one be just and mourn thy hapless lot;  
Unlike thy sex whom selfish views inspire,  
To pain the guiltless object they admire,  
Thy silent truth each teizing suit repress,  
And only wished to see another blest.  
Tho' cold to passion, true to thy desert,  
Take the last tribute of a grateful heart,  
Which not unconscious saw thy generous aim,  
And gave thee, all it had to give, esteem;  
Still o'er thy tomb it's pious sorrows rise,  
And *Virtue* sheds the tear which *Love* denies.’ pp. 381.

‘There are no memoranda remaining to shew to whose memory these, and the following affecting verses, are addressed. Their meaning, however, is sufficiently obvious, though Florio's real name be not known; and they are too beautiful to be suppress, though probably Mrs. Carter's delicacy would not allow her to publish them.’ p. 381.

As a writer of letters, in which character Mrs. Carter is now introduced for the first time to the public, she appears highly interesting and respectable. The collection here exhibited to the world includes many productions of her different correspondents, Archbishop Secker, Mr. Pulteney, Miss Talbot, Horace Walpole, &c. few of which are of any particular value. There are two rather fantastical letters to Mrs. C. from the celebrated prodigy of premature learning, J. P. Baratier. The merit, however, of the two following letters, will be a sufficient apology for allowing them so much space in our pages.

“MISS TALBOT TO MRS. CARTER.

“ I have shewn my Lord your letter to me, and I think he is rather of your first opinion about the *supra mundus* \*, that *Epictetus is inconsistent with himself*, than of what you afterwards suggest, that his permissions are all ironical. The same inconsistency I suspect you will find, in his sometimes speaking as if he could do every thing by his own strength, and at others bidding us invoke Divine assistance. Experience taught him, Conscience told him at some times, that we are poor helpless creatures, and then he spoke the language of truth: at other times proud purblind Reason, untaught, and unwilling to be taught by Revelation, that we were in a fallen state, supposed us noble and perfect creatures, capable of attaining whatever we would. And, by the way, to creatures fatally fond of all extremes, 'tis so much easier (seems falsely so much more heroic) to root out our passions than to regulate them, that I have seen very good Christian writers run into the absurdities of Stoicism. Whereas to keep carefully the narrow middle path, do diligently our best, own humbly that best to be wretchedly imperfect and faulty, and yet rejoice in the most unbounded hope, and aim continually at the most unlimited improvement—this is the truth and harmony of conduct suited to our nature and state, which Christianity, and its peculiar doctrines alone, can teach and enable us to attain. But these peculiarities were what raised the pride and prejudices of the world against it, and made it *to the Greeks*, even to Epictetus, *foolishness* †. And as the same principle influences so many modern heathens, I think it cannot but be most useful to point out to them how strangely blind and inconsistent he was, and what it was that blinded him as well as them.

“ My Lord says there is a great deal in what you say in your third page in defence of Epictetus, when you suppose that he might enjoy the benefit of a light generally diffused, without knowing distinctly whence it came. Poor Epictetus! I hope it was so. Yet this I must say; had he not been dazzled with the little light he had, and too well satisfied that himself was a luminous body from whence it proceeded, he would have sought more diligently for the true sunshine, and seeking would have found it. If he had approved the Scriptures, you say, why should he not have quoted them? I own I apprehend he did imitate what he approved in them, the moral precepts; and the doctrines which he both disapproved and despised he did not mention. Still I am more willing to believe that he never did read the New Testament, than that, reading it, so worthy a man should have been unconverted.

“ Indeed I never meant to speak harshly of Epictetus, for whom my reverence and my pity are equal. But 'tis so much the way of the world to reduce Christianity to a mere moral system (not only consonant with,

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\* \* *The gate is open*, i. e. *of death*. The question was, whether Epictetus, by this doubtful expression, meant to encourage suicide, contrary to his own principles, and the practice of the best of his own sect, or spoke ironically.

† 1 Cor. i. 23.

as it is, but) discoverable by mere reason and natural light, that I could not help earnestly wishing to have persons continually reminded in reading *his* excellent morals, how insufficient and imperfect *mere* morality is, and how much of *his* is borrowed, at least, if not stolen, from true Religion.

“ I never can think of the immense task you have undertaken without great gratitude to you for so cheerfully going through it, originally, I think, at my request, and rather contrary to your own inclination. But this thought of its having been at first my own suggestion, has made me consider it the more attentively, and will, I own, give me very great and very lasting uneasiness, if this excellent translation, when it appears in the world, is not guarded in such a manner with proper notes and animadversions, as may prevent its spreading a mischief that I tremble to think of. The strict morality of it the infidel will throw aside for impracticable nonsense, but be perfectly satisfied that while it deprives him of the encouragements of the Gospel, it frees him from its terrors; and when such a life as he likes is no longer worth living, Epictetus himself will recommend the pistol. In the mean while, he will parade not a little with the exalted sentiments of Heathenism, and plume himself on the self-sufficiency and independency of man, and the Epicurean in practice will be a Stoic in debate.

“ It will surely therefore be of use to shew him, that these greatest lights of the heathen world, (I do not include Socrates, who honestly owned that his sublimest notions were such as he had learnt, and wished very earnestly for clearer discoveries) were themselves poor, proud, purblind, wayward creatures; who, when the light of Revelation shone around them, were obstinately stumbling on by their own dark lanthorn. It will be fit to shew them to what precipices this dark lanthorn led: to pride, to hard-heartedness, to self-murder:—so far even Epictetus. Had he been indeed religious, he would eagerly have pursued the least glimpse of Revelation; but humility and repentance were mortifying doctrines; and poor Epictetus could steal phrases, and, I think, sentences, from the Bible, and yet continue a proud Heathen.

“ Now what I want to see in this edition, is the right reasoning of Epictetus reduced by notes to those true Christian principles which alone can make them firm and sure, and practically useful. He bids us by our own strength root out every passion and feeling implanted in our nature. Christianity teaches us how to obtain that Divine assistance by which we may regulate and surmount them all. Epictetus assures us, that pain and misfortune are absolutely no evils, and that if we feel them at all it is our own fault. Christianity teaches us, that *the sufferings of this present time are not to be compared with the glory that shall be revealed*\*, and that if it be not our own fault, we shall be abundantly rewarded for our patient sufferings. Epictetus treats us like perfect creatures, Christianity like fallen and redeemed ones, and teaches us at once our disease and our remedy.

“ Many persons will study your book who scorn to look into the Bible: let them therefore be frequently pointed to the true source from whence all they can admire in the other is derived, and from which some passages are plainly taken.

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\* Romans viii. 18.



"You do not believe that any but good persons will read this book. Fine gentlemen will read it because it is new; fine ladies because it is yours; critics because it is a translation out of Greek; and Shaftsburian Heathens because Epictetus was an honour to Heathenism, and an idolater of the beauty of virtue.

"With the cautions at which I have hinted, the English Epictetus will be a most excellent book, whatever objections I have made to the Greek one. There is a warmth and spirit in his exhortations that would do honour to better principles; and this set off with a keenness of wit and gaiety of humour that make him a delightful companion." pp. 129—133.

"To Miss TALBOT.

"What shall I say to you, my dear Miss Talbot, upon the subject of Epictetus? Though I cannot help, in some instances, entertaining a more favourable opinion of him than you do, the probability which the Bishop of Oxford and you seem to think there may be of his doing mischief, fills me with uneasiness and scruples. You say, indeed, that with proper notes and animadversions, the translation may be an excellent work. But it is surely a dangerous experiment to administer poison to try the force of an antidote. For my own part, I never had the least apprehension that an author who enjoins so strict a morality, who censures even the fashionable vices which fine gentlemen at present consider as mere trifles, and who discovers so deep a sense of religion, could be studied by bad people; or if he was, that the effect would be any other than the convincing them that there was nothing to be gained, though an infinite deal to be lost, by their turning heathens. At present I know not what to think. The Bishop of Oxford and you, I hope, will think for me. The point which gives me the most uneasiness is that detestable *εὐπαινετός*. And yet how very inconsistent in this article is Epictetus with himself! In an address to his scholars, he expressly bids them wait for God, and not depart unless they had a signal of retreat like Socrates: now Socrates did not kill himself. And in several places I think the *εὐπαινετός*, &c. means only a natural departure out of life, or a violent death inflicted by others. In passages where the permission seems most plainly given, it is sometimes (if not always) in some ironical way: "Go and hang yourself like a grumbling mean-spirited wretch as you are: God has no need of such discontented querulous people as you." But however impossible it may be to vindicate Epictetus in this particular, do not you treat him a little too severely in some others? Is, "Remember God, invoke him for your aid and protector," and more to the same purpose, the language of one who bids us root out every passion, &c. by our own strength? The Bishop of Oxford has particularly taken notice, that Epictetus asserts the doctrine of grace, and the duty of prayer and thanksgiving to God for his assistance in moral improvement.

"Though there is the utmost reason to think that Epictetus, as well as other philosophers since our Saviour, owed much more than they might be sensible of to the Gospel, I find a difficulty in persuading myself that he had ever seen the New Testament, or received any right account of the Christian doctrine. The great number of Christians dispersed about the Roman empire might probably have rendered the New Testament phrases a kind of popular language; and a general illumination was diffused by

the Gospel, by which many understandings might be enlightened which were ignorant of the source from whence it proceeded.

"If Epictetus had been acquainted with the writings of the Evangelists and Apostles, and approved them, what should prevent his quoting and approving them in the same manner as he does Socrates, Plato\*, &c. ? If he disapproved them, what possible reason can be assigned for his not warning his scholars against them, as he does with regard to the Pyrrhonists, Academics, &c. It had been happy for him, if instead of rashly and ignorantly censuring the Christians for suffering death from mere obstinacy and habit, he had enquired into the real principles which supported them under it. But it is possible he might be prevented by the character of the Christians, whom the mistaken notions, or the malice of their enemies, charged with the most shocking crimes. This appears from the Apologies of Athenagoras, and others afterwards, and it is probable they might lie under the same wicked scandal in the time of Epictetus. After all, if he had read the New Testament, is it not strange that he should never once mention our Saviour, nor, as far as I can recollect, make any the least allusion to any of the peculiar doctrines of Christianity?

"It is a secret to myself if I have by a long intimacy with Epictetus contracted any such fondness for him as to give me any unreasonable prejudice in his favour. I entirely agree with you in thinking him greatly inferior to Socrates; but I do not see sufficient reason to reduce him to a level with our modern Heathens. But however we may disagree in some particulars about Epictetus, I entirely approve the pointing out in the notes the absurdity of many of the principles, and the infinitely superior excellence of the Christian doctrines. I am extremely obliged to the Bishop of Oxford and you for the admirable remarks you have been so good as to send me, and which, if the book is ever published, will make the most valuable part of it." pp. 134—137.

As specimens of a very different manner, we shall also insert the following passages from some of Mrs. C.'s letters.

"It has yet been fair to-day, but I fear will not continue so. However, I must be cautious of uttering my conjectures here, (*at Wingham*) where I already pass for more than half a witch. Mrs. ——— was lately told by somebody in the village, that a *very cunning gentlewoman* had foretold all the bad weather we have had this summer, and likewise that there would be a worse storm before the end of it. Poor Mrs. ———, from her long acquaintance with me, was far enough from suspecting that I could be the person characterized by the name of a *cunning gentlewoman*, till hearing this Cassandra lived at Deal, she was led into further enquiries, which fully proved the charge against me. From my foretelling a storm, it will be a mighty easy and natural transition to my raising it; so upon the whole, it seems to be well for me, that the repeal of the Witch Act will suffer me to do it with impunity. There was just such another ridiculous

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\* \* The pride of the Grecian school might prevent this, since we know from the best authority, that some of the distinguishing tenets of the Christian Religion, as well as the humility and worldly ignorance of most of the founders of it, were to the *Greeks* foolishness.

story two years ago about my foretelling the high tide. I really thought there had been no such nonsense left even among the lowest of the people at present." p. 167.

"The territory of Liege is a wretched, lawless, undisciplined country, and the more so from its situation, as it is surrounded by many little independent states; so that a criminal may in a few hours take refuge in some other dominion, and be quite safe from the pursuits of justice. The government is divided between the Prince, Senate, and people: this looks in description like liberty; but in reality is mere licentiousness and anarchy, worse evils than the most absolute despotism. Mrs. Montagu has, I think, given a very lively and exact description of this country, by calling it the *Seven Dials* of Europe." p. 213.

"As much as I had heard of the fopperies of the Popish worship, they appeared to me childish and trifling to a greater degree than I had conceived from any description. In the ornaments of the altars, where there is often such a profusion of riches, nothing is great, nothing that can excite sentiments of devotion, or impress an awful sense of the Divine Being; but all is glare, and finery, and littleness. I had expected to find some entertainment to my Gothic imagination in the architecture; but I scarcely met with any church that did not totally shock all my ideas of the sublime, as well in the structure, as in the ornaments. I do not recollect that we met with one truly Gothic. The aisles are all too wide, the light too strong, and consequently that dim perspective, that undefined extent on which you and I have so often conversed with enthusiastic sensibility, are illumined into littleness, and bounded by feet and inches." p. 203.

The letters from the Continent were evidently written in haste, and merely for the eye of a friend; yet they are often fully equal to the admired productions of Lady M. W. Montague.

We have mentioned Mrs. Carter's cordial attachment to religion in general terms of commendation. Her piety, in conformity with the structure of her mind, was not particularly fervent; yet it appears to have been sincere and decided, uniform and operative. It was veined through all her sentiments, and is often unexpectedly disclosed, sometimes in her gayest letters, without effort or consciousness. The fortitude with which she avowed her belief, and asserted the paramount claims of religion, in all companies, is deserving of the highest praise. With this opinion of Mrs. Carter, we were startled, we confess, at finding such an unscriptural, and even ridiculous notion as this, in one of her letters:—"How happy was it for poor Harold, if the disastrous event of this decisive battle at Hastings could *expiate* the failings of imperfect virtue." p. 154. Where could Mrs. Carter learn such miserable theology? Certainly not from the Bible, nor yet from Epictetus; it is palpably inconsistent, indeed, with many of her own explicit and deliberate avowals of sentiment.



It is with sincere pain that we notice such glaring inconsistencies in so estimable a person as Mrs. Carter, who was, in general, equally distinguished by her devotion, and her modesty, from the class of beings denominated *learned ladies*.<sup>a</sup>

The Notes on the Bible might have been spared without detracting from the real importance of the volume. The Answers to Objections against Christianity are sensible, without exhibiting any features of novelty, or symptoms of extraordinary acumen. The general execution of the Memoir is creditable to the writer's industry and good sense. But we do not very highly respect an author, for his taste, who gravely tells us that Churchill was no poet; nor for his logical depth, who informs us that "the passage from this state of existence to another," is "usually called, but improperly, *death*." Mr. Pennington, however, deserves praise which is seldom due to the modern writers of lives; he has kept the true subject of his Memoir constantly in view; his volume is not a Biographical Dictionary for the eighteenth century, yet he has been careful to furnish the necessary information concerning the several individuals who come successively under notice.

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Art. IV. Lord Liverpool's *Treatise on the Coins of the Realm*.

(Concluded from p. 220.)

HAVING established the point, that one metal only should be employed for the standard coin of any country, his Lordship proceeds to inquire, what is the metal which should, in Great Britain, be adopted for this purpose. "This," he says, "is a very controverted point, and more difficult than any of which I have to treat." In this opinion, however, we cannot concur; because we really think his Lordship, without any great difficulty, has very satisfactorily proved, that gold is the metal which ought in this country to be exclusively used in the standard coin.

He first treats the subject as a question of law; secondly as a question of fact, that is, with reference to the practice and opinions of the people.

There is no doubt that, by the law of this country, gold coin is legal tender; silver, however, is legal tender likewise: originally silver alone was legal tender. Afterwards gold and silver were ordained to be legal tender conjointly. Upon the formation of the gold coin in 1774, when the silver

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\* As a fair specimen of this class, we could mention a lady, who, on being asked by one of her visitors for a *Bible*, replied, "Oh! I dare say there is not one in the house, except it is a Greek one." *Rev.*

coin was in a very debased state, silver coin was declared, by act of parliament, to be legal tender to the amount of 25l. only, except according to its weight. Copper coins are legal tender, in any respect, to the amount of twelve pence merely. Such is the view exhibited by our author of the question of law.

In point of fact, he shows that gold coin has become, in this country, the sole standard of the medium of exchange, and the sole instrument of exchange in all transactions of great value. In support of this conclusion, he adduces a short history of the proportion which the payments in gold and the payments in silver have borne to one another, from the earliest to the present times. From this it appears, that since the year 1717, all payments of considerable magnitude have been made exclusively in gold; and the use of silver coin has been confined to the payment of small sums, or the exchange of gold coins. It thus appears that the law favours the employment of gold coin as the exclusive standard, and the habits of the people adopt it. Debased and wretched as our silver coin is, no great inconvenience is experienced in the internal business of the country, and the par of exchange remains unaffected. This is satisfactory proof that our gold coin is the real medium of exchange, both between the subjects of this realm, and in their transactions with other countries.

Besides these advantages in respect to law and usage, the author enumerates others which are of considerable importance. Gold, on account of its superior value, is a much more convenient medium of exchange, in the great transactions which are common in an age of opulence. It varies much less in its current price than silver, though this is appearance more than reality. Among the metals employed as coin, it is placed at the superior end of the scale of value, whence that scale can be more conveniently graduated than either from the middle or from the lowest extremity. All these points our author excellently illustrates, and satisfactorily establishes the doctrine which he teaches.

We find here, however, another strange inelegance or deformity, in respect of arrangement. Before he introduces the third head which he specified in his division of the inquiry into the principles of coinage, he undertakes an investigation entirely distinct; Whether or not a seignorage, (or charge for coining) should be imposed on coined money. We will not however follow him in this derangement, but consider what he advances under his third head, before we take any notice of this separate question.

3. As it is convenient for a country to have coins of different denominations, coins, for example, of a high value for large purchases, and coins of a small value, for inferior purchases; and as our author has already shewn the principles on which the higher coins should be made, it only remains to inquire what are the principles which should direct the formation of the inferior coins. Should they be made of the same metal of which the standard coin is formed, varying only in size, or should they be made of different metals? Lord Liverpool shews the inconveniences which would attend a coinage consisting entirely of the most precious metal, and decides, on very satisfactory grounds, that inferior coins should be formed of a series of metals, which descend in value, as silver, and copper. Gold coin alone, however, being regarded as standard, the other coins are merely representative of gold, and their value is measured by the gold coin. They should, he thinks, be made legal tender, only to the amount of the coin which is next in denomination above them, copper coin, for example, to the amount of a shilling, and silver coin to the amount of a guinea.

Such is the doctrine of Lord Liverpool in regard to the great questions of coinage. His leading conclusions are all correct, and although there was not much difficulty in arriving at them, and not much profundity in the illustrations and deductions, yet a large portion of useful information is conveyed which must be new to the great body of readers, and by which the diffusion of just ideas will be promoted. That at his Lordship's period of life, and in his state of health, he has exerted himself so laudably for the instruction of his countrymen, intitles him to their gratitude and esteem. This work affords proof of a mind uncommonly active under the load of years and infirmities which Lord Liverpool sustains, and a mind devoted to liberal and ingenious inquiry, far beyond what is commonly to be met with among those, who, like his Lordship, have spent their days amid the drudging details of office, and in the scramble of ambition.

We may now shortly advert to his Lordship's opinion on the subject of a seignorage. He thinks that no seignorage should be imposed on the gold, or standard coin, but that a seignorage should be imposed on the inferior coins. His doctrine on this point is not satisfactory. His reasons against imposing a seignorage on the gold coin, are the four following :

‘ Because this principal measure of property would not in such case be perfect.

‘ Because the merchants of foreign nations, who have any commercial intercourse with this country, estimate the value of our coins only ac-



according to the intrinsic value of the metal that is in them; so that the British merchant would, in such case, be forced to pay in his exchanges, a compensation for any defect, which might be in these coins: and he must necessarily either raise the price of all merchandize and manufactures sold to foreign nations in proportion, or submit to this loss.

'Because no such charge of fabrication has been taken at the British Mint for nearly a century and a half past; and, if it were now to be taken, the weight of the new gold coins must be diminished, to pay for this fabrication.

'And lastly, Because these new gold coins would either differ in weight from those now in currency, or, to prevent this evil, the whole of our present gold coins must be taken out of circulation, brought to the Mint, and be recoined.' p. 154, 155.

The first of these reasons, we see, is derived from that mistake in regard to the nature of money, which is so very prevalent, and which we had occasion to consider and expose very lately in our review of Mr. Wheatley's Essay.\* Money is not a measure of property. This is a delusive phrase, devoid of meaning. Money is a commodity merely, bought and sold like other commodities, and differs from them only in this, that it is much more frequently bought and sold than any other commodity.

The second reason is founded upon a mistake in regard to the practical operation of exchange. A seignorage upon the coin, or even a depreciation to any amount that could be rendered permanent, would have no effect either upon the gains of our exporting merchants, or the quantity of their trade; its sole effect would be to alter their modes of computation. The business between one country and another depends, not upon the gold and silver in the one or in the other, but upon the commodities in the one, which are ready to be exchanged, either mediately or immediately, for those in the other. The gold and silver are only the medium by which this exchange is effected.

The two latter reasons bear no reference to the nature of the case. They relate merely to the practical difficulties of the execution; to the trouble which would be found in reforming our practice, in effecting the change from the old method to the new. This is a species of reason which the men of practice, the men who have learned only to tread in a beaten course, maintain with wonderful constancy. It is a species of reason, however, which ought, on most occasions, to be treated with contempt. When a regulation of policy is allowed to be intrinsically good, and only certain difficulties oppose its execution, it is the plea of the sluggard, to say that we should not attempt to remove them; it is voluntarily

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\* Ecl. Rev. Vol. IV. pp. 27—29.

depriving ourselves of an advantage, not to undertake that execution. Unfortunately for the world, however, it is a reason which very often prevails.

We have seen that, in an early part of the book, our author treated of the authority by which coin in this country is rendered current. We have to complain of him, that he has not discussed this point, which is of so much importance, in a more satisfactory manner. He contents himself with a mere historical deduction, to show that the business of coinage has always been intrusted entirely to the executive power; that is, in his language, has always formed part of the royal prerogative. But he has kept entirely clear of the question, whether it *ought* to be so intrusted. If our ancestors in so many other respects acted unwisely in regard to coin, it does not follow as an intuitive certainty, that because the coinage of money has always been part of the royal prerogative, it *ought* always to continue so. Lord Liverpool informs us, that the kings of England have never lately, in any instance of importance, exercised their prerogative of coinage, but by the advice of parliament. Is not this itself an acknowledgement that the business, in some degree at least, is legislative, not executive, and that the whole ought not to be vested in the executive power. To have the command of altering the coinage at pleasure, is in fact to have the command of the greater part of the property of the kingdom. It was the business of Lord Liverpool to have carefully investigated this new and delicate point, and to have drawn the line of distinction between what is legislative, and what is executive, in the policy of coinage. In a professed treatise on coinage, this omission is a gross defect.

After describing the present state of the British coinage, and recommending the practice of weighing coins as the expedient against their degenerating, a remedy worse than the disease, the author introduces some reflections on the subject of paper money. It is to be lamented that he did not let this task alone. He is much less instructed on this point, than on those which formed the previous subjects of his investigation. "Paper currency," he says, "is carried to so great an extent, that it is become highly inconvenient to your Majesty's subjects, and may prove, in its consequences, if no remedy is applied, dangerous to the credit of the kingdom." It is only small notes, however, to which he seems to object. "I do not," he observes, "mean to say, that the higher orders of paper currency may not be very convenient, in carrying on many branches of the trade of a country so wealthy as Great Britain; the sort of paper currency to which I principally object, is that which interferes

with the use of the coins of the realm, more especially in the payment of labourers and artificers, of the sailor and soldier, and in the smaller branches of the retail trade of the kingdom." But where is the evil in employing notes in small payments as well as in great? So long as the security is good; so long as the notes issued are sure of payment by the steady responsibility of the issuers, the more that gold and silver is saved, in the medium of exchange, the more of the stock of the nation is set free for some other employment. His Lordship's reasons will not bear examination; they are mere unfounded prejudices. As the notes of private bankers are generally confined in their circulation to one district, travellers, he says, suffer great inconvenience on this account. But this is a great mistake. No inconvenience, which is worth mentioning, is thus experienced; because it is the easiest thing in the world for the traveller to provide himself with a medium which is current all over the kingdom. His Lordship next mentions the great inconvenience which is experienced when bullion is at a higher than the mint price; as if that could ever be caused by the use of paper-money, the effects of which must be directly contrary. The use of paper money lessens the demand for bullion, and by consequence, as far as its influence reaches, tends to keep down the price of bullion.

His Lordship next shows where he picked up his prejudices against country banks. The difficulties of the bank of England in 1797, he tells us, were in his opinion principally owing to the extent to which paper currency had been carried; and he then gives us the doctrine circulated at that time, about the obligation of the bank to supply coin, not only for its own notes, but those of every bank in the kingdom. But this doctrine is entirely fallacious; and the opinion, that the difficulties of the bank in 1797, were principally created by the failures in the country banks, is demonstrably unfounded. It may excite some surprise, when we state that these are literally all the objections which his Lordship has to produce, in support of the violent condemnation which he pronounces on the extension of paper credit by private bankers. It is a striking instance of the unlucky facility, with which even men of sense too often permit themselves to form opinions, on the most important subjects. The multiplication of banks is, in fact, the security which the nature of things provides for the system of banking. By their multiplication, the sphere of each is confined. It is kept within its capital. Their mutual jealousy and competition keeps them all constantly on their guard, and prevents all those adventurous speculations which constitute the great source of danger.



We have little to say respecting the manner of this work. The form of a letter to the King is novel; but the peculiarities of address seldom occur, and in few men could that appearance of familiarity which it implies be so graceful, as in the Earl of Liverpool, who has long been distinguished by the friendship of his Sovereign. The style is excellent. It is indeed seldom that a scientific book displays so many of the graces of composition. It is elegant, without departing from simplicity. It is, notwithstanding, too frequently defective in philosophical precision. Vague and ambiguous words are pretty often vaguely and ambiguously employed. In point of style, this is almost the only fault of the book.

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**Art. V.** *Essay on the Authenticity of the Poems of Ossian*; in which the Objections of Malcolm Laing, Esq. are particularly considered and refuted. By Patrick Graham, D. D. &c. &c. &c. 8vo. pp. 500. Price 12s. boards. Edinburgh, Constable and Co; Murray. 1807.

**I**T is surely time that the controversy concerning the poems of Ossian were at an end. Nearly half a century has elapsed since Macpherson gave to the world his professed translations from the Gaelic; and, during that interval, the question of their authenticity has been agitated with great keenness and ingenuity, by many literary characters of the first celebrity. The evidence of their genuineness, both internal and external, has been very narrowly investigated by those who thought them spurious; while their patrons and advocates have been no less zealous in searching for testimonies in their favour, and rescuing from oblivion whatever fragments of a similar character were yet recoverable. This zeal on both sides has at length produced a body of evidence, which we think sufficient for deciding the principal branches of the question at issue; and as we profess to be quite impartial in the controversy, we hope that our readers will lend us a willing attention, while we proceed shortly to estimate the proofs, for, and against, the fidelity of Macpherson's translations.

The author of the present Essay seems to consider his work as a supplement, or controversial appendix, to the "Report of the Committee of the Highland Society of Scotland, appointed to inquire into the Nature and Authenticity of the Poems of Ossian," published in 1805. The authors of that work, he observes, satisfied themselves with collecting facts, and procuring evidence, which they laid before the public, without offering any opinion of their own, or engaging in controversial discussion. To do justice to the question, he therefore conceives it necessary to enter more precisely into the particulars of the dispute, and to examine what points may now be considered as fairly established; at the same time

that the cavils of some late opponents of the authenticity, and particularly Mr. Malcolm Laing's, are scrutinised and refuted. On this account, we shall refer as much to the Report of the Committee of the Highland Society, as to Dr. Graham's Essay, in what we are to submit to our readers concerning the Caledonian bard; nor shall we follow the exact order of subjects which Dr. Graham has prescribed to himself, though it is, on the whole, perspicuous and well-suited to his purpose. He considers "The period in which these poems are said to have been composed; the state of society and manners, in the age in which Ossian is supposed to have flourished; the mode in which these poems are represented to have been transmitted to us; and, finally, the manner in which they have been collected, translated, and published, by Mr. Macpherson."

We consider it as perfectly established, in the first place, that, from time immemorial, traditionary poems have existed in the Highlands of Scotland, concerning a race of heroes, called *Fingalians*, from their principal chieftain, *Fion*, or *Fion na Gael*, modernized into *Fingal*; and that, by the general voice of the Highlanders, these poems, or at any rate the most beautiful of them, are ascribed to *Ossian*, the son of *Fingal*, the last of that redoubted race. So current have these traditions been among the Highlanders, that many of their proverbial sayings are founded upon them. Thus the Report of the Highland Society informs us (p. 16) that when the boys in their sports cry out for fair play, they use the expression, *Cothram na feine*, "the equal combat of the Fingalians." *Ossian an deigh nam fiann*, "Ossian, the last of his race," is proverbial, to signify a man who has had the misfortune to survive his kindred. And servants, returning from a fair or wedding, were used to describe the beauty of young women whom they had seen there, by the expression, *Tha i cho bordheach reh Agandecca, nigheau ant sneachda*, "She is beautiful as Agandecca, daughter of the snow." To the same work we owe the curious information, that so long ago as the year 1567, complaints were made by Bishop Carswell, in his preface to a Gaelic translation of *Forms of Prayer, &c.* printed at Edinburgh, that those who cultivate the Gaelic language, were "more desirous and more accustomed to compose vain, tempting, lying, worldly histories, concerning the *Tuatha de dannan*, and concerning warriors and champions, and *Fingal*, the son of *Cumhall*, with his heroes,—than to write and teach and maintain the faithful words of God, and of the perfect way of truth."

It appears equally certain, that, from the most remote periods, traditionary ballads concerning the very same heroes,

Fion, Ossian, Oskar, or Uskar, &c. have been familiarly known in Ireland. A translation of some of the Irish poems concerning the Fingalians, was long ago published by Miss Brooke; and every native of Ireland has occasionally heard of such legends. In a letter to Dr. Blair, on the subject of Ossian, Mr. Hume represents Edmund Burke as saying, that, on the first publication of Macpherson's book, all the Irish cried out, "We know all those poems; we have always heard them from our infancy."

That such poems have been long popular in the mountainous districts of Ireland and Scotland, seems, therefore, to be settled beyond all doubt. But a material point of the controversy is, were these poems collected and translated by Macpherson; or did he not rather impose upon the public some modern productions of his own, in which the names only, and perhaps a few incidents and descriptions, of the ancient ballads are preserved; but of which the sentiments, imagery, and style, are entirely his *own*? This question was rendered much more difficult to be resolved by the conduct of Macpherson himself, who haughtily refused to give the public that satisfaction to which they were justly intitled; and who in the end seems to have been not at all averse to enjoy that mixture of censure and applause which accrued to him as the supposed author of the poems and deceiver of the public.

Much, however, was done by Dr. Blair, and some other early admirers of Ossian, to establish the fidelity of Macpherson's translations; and much more has lately been accomplished by the Highland Society, in the same way. An extensive correspondence has been opened with the different districts of the Highlands; Gaelic originals have been procured from a variety of sources; and the result is, that many separate parts of Macpherson's translations have been proved to be authentic, and not to have materially deviated from the traditionary poems which they professed to exhibit in an English dress. Thus it seems very fairly proved, by the correspondence which the Highland Society has published, that several of the most admirable passages in Macpherson's Fingal have been currently recited in the Highlands for a very long period of time, nearly in the form in which he has given them to the public. Such in particular are the Description of Cuchullin's chariot; (Fing. vol. i. p. 11.) The Episode of Fain-easolis, (b. iii. p. 45.) Ossian's adventures at the lake of Lego; and his courtship of Evorallin (b. iv. p. 50.) Fingal's combat with the king of Lochlin, (b. v. p. 62.) The same authority equally establishes the genuineness of certain other passages of Macpherson's translations; such as the battle of Lora Darthula, the combat between Oscar and Ullin, and



the lamentation of the spouse of Dargo. It seems proved therefore, not only that many of the fragments which Macpherson has given to the public are genuine traditionary poetry, but that much also of what he has moulded into an epic poem was derived from the same source.

There is even satisfactory evidence, that he obtained a great part of his materials in the form of ancient manuscript; a fact which we should not have been disposed to admit without very direct proof. The Report of the Highland Society contains a letter from the Rev. Mr. Andrew Gallie, minister of Kincardine in Ross-shire, stating that he himself saw such manuscripts in the hands of Macpherson, and assisted in translating passages from them. They were small octavos, written on a coarse vellum, bound in strong parchment, and had been obtained from the laird of Clanranald. Every poem had its first letter elegantly flourished and gilded; and at the close of several of the volumes it was stated, that the contents had been collected by *Paul Macmhuirich bard Clanraonuil*, about the beginning of the 14th century. Mr. Gallie was afterwards informed by Clanranald, that these Gaelic manuscripts were not known to exist, till, to gratify Macpherson, a search was made among his papers. The correspondence mentions various other manuscripts, which fell into the hands of Macpherson; and a respectable correspondent of Dr. Blair's, the Rev. Dr. John Macpherson of Sleat, states, that about the year 1739 he had seen a Gaelic manuscript in the hands of an old bard, out of which he heard read the exploits of Cuchullin, Fingal, Oscar, Ossian, Gaul, Dermid, and the other heroes celebrated in Macpherson's translations. This bard, he adds, was descended of a race of ancestors who had served the family of Clanranald, for about 300 years, in quality of bards and genealogists, and whose predecessors had been employed in the same office by the lords of the isles, long before the family of Clanranald existed. Their name was Macmhurich; and Mr. M. had personally seen, and repeatedly conversed with, the last man of the tribe who sustained the character with any dignity. "He was," adds Dr. Macpherson, "a man of some letters, like all or most of his predecessors in that office, and had, to my certain knowledge, some manuscripts in verse, as well as prose, in his possession."

But what, it will be asked, has become of all those ancient and very curious written documents; and why have they not been produced to put scepticism to the blush? The motives which Macpherson had for withholding them from the public, can only be surmised; but certain it is, that he was very unwilling to allow them to be inspected. The late Clanranald, as we are informed by the Report of the Highland Society,

was very anxious to recover his family property from that gentleman; and, after some ineffectual correspondence, actually gave directions that an action at law should be brought for their recovery. No steps, however, were taken till Macpherson's death; a careful search was then made for the Gaelic manuscripts; but, to the astonishment of his executors, none of any antiquity were found, except one, comparatively modern, and of very little value, as it contained none of Ossian's poetry. The evidence that Macpherson once possessed other and more valuable MSS. is too direct to be questioned; and we are therefore driven to the conclusion, that this *heteroclitic mortal*, as Hume styles him in one of his letters, voluntarily destroyed these ancient documents, in order to leave the question involved in doubt and obscurity. But though these valuable originals are probably lost for ever, several Gaelic MSS. are still in existence, which contain, among other materials, various specimens of Ossian's poetry. Several of these are in the possession of the Highland Society; and one in particular, which was pronounced by the late keeper of the Register-office at Edinburgh, to be a writing of the 13th century.

Although no ancient manuscripts of any value were discovered among Macpherson's papers, yet nearly the whole Gaelic originals of the Ossianic poetry which he had published in English, were found fairly written out, and prepared for publication; for which purpose, a sum of money was allotted by his last will. A great part, if not the whole of these, has at last been given to the public, who were before in possession of the seventh book of *Temora*, in Gaelic, edited by Macpherson himself. Our acquaintance with this venerable language does not intitle us to decide authoritatively on the arguments, which have been derived from this new body of evidence, for the genuineness of the poems. The Gaelic scholars pronounce them to be unanswerable. They boast of having discovered irrefragable proofs of antiquity in every line of these originals. They declare it impossible that Macpherson, who was but a moderate proficient in Gaelic, could have composed all, or even a part of these originals, had he been inclined to undertake so irksome a task. They produce various passages in which he has mistaken the sense of his author, and very many in which the beauty of the original is greatly superior to that of the translation. It appears very wonderful, we must confess, that Macpherson, who was never known in early life to compose in Gaelic, should have been able to accomplish this very difficult imposture: and even by comparing a literal translation of some parts of the Gaelic Ossian with the English of Macpherson, we can feel that, in-



stead of the simple and affecting pathos of the original, this boasted translator has given us fustian and bombast. We all know how he caricatured Homer, in his version of that immortal poet; and it would be strange if the Gaelic bard should, on every occasion, have escaped a similar fate.

At the same time we cannot by any means admit, that Macpherson is intitled to no share of the applause which the public has bestowed on the supposed works of the son of Fingal. We think that he has done much more for him, than Lycurgus and Pisistratus together did for Homer, when, out of his scattered rhapsodies, they digested a regular Iliad and Odyssey. We can scarcely bring ourselves to allow that Ossian, like Homer, was the author of two long epic poems; and we must allot to Macpherson a considerably greater share in the Fingal and Temora, than that of merely arranging their dispersed materials, and embellishing them with episodes, judiciously introduced, and naturally connected.

It appears to us a more material point to ascertain what is the character of those passages of the Ossianic poetry, which it is almost certain Macpherson did not himself compose, but derived either from tradition or from ancient MSS. Do they contain those sentiments of tenderness, of generosity, of respectful affection for the female sex; in short, of intellectual refinement, which Dr. Johnson thought as incompatible with the character of the barbarous "Celt," as that they should have clothed themselves with a pair of embroidered breeches instead of a tartan philibeg? This we have always thought the most curious part of the inquiry, as it tends to enlarge our knowledge of the history of the mind, and to throw light on the distinctive characters of the different races of men. Even here we think there is evidence in favour of Ossian, nearly sufficient for the conviction of any, unless the determined sceptic. All these beauties occur in the passages which we have quoted above, as proved to be traditionary by the evidence of Dr. Macpherson of Sleat. That gentleman further mentions, in his letters to Dr. Blair, from which our quotation is made, that he compared Macpherson's translation of these passages with the originals, as he heard them recited, and considered it on the whole as faithful, though occasionally deviating from the Gaelic, sometimes for the better, sometimes for the worse. A like testimony is given by several other respectable correspondents; and we may add, as corroborative evidence of this remarkable peculiarity, that some of the Ossianic poetry which has been published by other translators, and which is generally allowed to be genuine, exhibits all this tenderness and refinement of sentiment; we mention in particular, the *Death of Gaul*, first published



by Dr. Smith, and fully commented upon in the Report of the Committee of the Highland Society.

It is then possible, it will be said, that a Gaelic bard of a remote and barbarous age, could breathe sentiments of generosity and affectionate tenderness, for which we look in vain even in Homer himself? How comes it that the heroes of Ossian are neither cruel nor revengeful; that they spare a fallen enemy; that they abhor treachery; and reward a favour with romantic gratitude:—that in their homage to the fair, they are as respectful and refined as the knights of modern chivalry; that their love is as pure as it is ardent, and rather an intellectual emotion than a sensual appetite; their friendship disinterested and inviolable; and their attachment to kindred only terminable with life? Is this consistent with the character and manners of so rude a stage of society? Is it compatible with the condition of the Highland tribes even at any period of their history? On this subject Dr. Graham has made several judicious observations, deprecating decisions *a priori* on what is probable in states of society with which we are not accurately acquainted.

Many authorities might be quoted to prove that the German and other tribes of the great Celtic nation paid much respect to the female sex, even in the most barbarous period of their history. Among these rude tribes, women were not considered as an inferior order of beings, as in the more polished nations of Greece and Rome; but were admitted to an equal participation of rights, and sometimes were honoured and respected as creatures of superior nature. Among the Goths and Scandinavians, women were consulted as prophets and soothsayers. Among the Germans they were, according to Tacitus, the only physicians; but what was still more, they were accounted the most valuable hostages: for, adds our author, this people believed that there was something sacred in the female character, and ascribed to it a superior degree of foresight, insomuch that they never despised the opinions of women, nor neglected their advice. “*Inesse quinetiam sanctum aliquid et providum putant; nec aut consilia eorum aspernantur, aut responsa negliguntur,*” (de mor. Germ.)

We have, on a former occasion, adduced our reasons for believing that Irish colonists in Scotland were closely connected with the German Caledonians, at a period much earlier than any that has been assigned to the heroes of Ossian. Before even the first colony from Ireland occupied the northernmost part of the island, the inheritance of royal authority was restricted to the offspring of the Caledonians by their Irish consorts. Hence a peculiar respect to the female sex, among both the departments of the Pictish confederacy, seems to

be rationally accounted for. But this point of delicacy is by no means to be restricted to that division of the Iberian nation which was included under the denomination of Picts, or to the northern districts only of our own island. Of the high estimation which the female sex enjoyed throughout Britain, both Tacitus and Cæsar furnish many proofs. It was no uncommon thing for armies to be led to battle by a woman; and our readers need not be told that in those turbulent ages no virtue was in higher estimation than military prowess. Nay, so much was the sex regarded in Britain, that, according to Tacitus, no distinction was observed between it and the male in conferring authority. "Neque enim sexum in imperio discernunt," says he in the life of Agricola. The characteristic manners, therefore, of the Northern nations, tend greatly to remove the objection to the authenticity of Ossian derived from the respectful and delicate terms in which that poet always speaks of the fair sex; and we are surprised that the advocates for that authenticity have bestowed so little attention upon this part of the argument. Yet after all, in order to establish the authenticity of the Gaelic bard, it is by no means necessary to prove that the women of ancient Caledonia were as beautiful and as amiable as he describes them, or the warriors as generous, magnanimous, and brave. Considerable allowance should be made for the exaggerations of a poet, who is not bound to describe things as they are, but as an ardent imagination figures them to itself. It would be absurd to quote Homer as historical authority for the valour of Achilles, the strength of Ajax, or the unrivalled beauty of Helen. It is not less so, to expect that the descriptions of Ossian should precisely agree with the manners of his age. The bard could not indeed create manners of which he had never seen the archetype; but if he was himself possessed of more than ordinary tenderness, he would naturally be induced to heighten, in his narrative, every expression of gentleness and delicacy which he chose to record, and to soften down every thing harsh in the characters of those whose memory he was desirous of transmitting with honour to posterity.

Having now stated, with as much brevity as possible, the arguments by which we are induced to consider the poems of Ossian as authentic, at least in many material parts, it will be expected that we should say something as to the period when they were probably composed. There is, we think, satisfactory evidence of their being very ancient compositions. That they should be handed down by tradition through several centuries without material corruption, needs not startle us, when we consider the character of the people among whom

they were preserved. The Highlanders of Scotland have remained almost entirely exempt from foreign invasion and intermixture, since their first settlement. The rocks, mountains, and friths, which defend from hostile attack, tend likewise to keep the people that dwell among them in a state of seclusion from foreign visitors. Their manner continue unchanged during the lapse of ages: and their language is not contaminated by an admixture of other tongues. Hence traditionary legends may be handed down uncorrupted through many succeeding generations; and among a people naturally fond of heroic achievements, it is not wonderful that a national poetry, which describes deeds of valour in captivating language, should have been religiously preserved. There was, besides, a distinct race of men, the Bards, whose chief business it was, to recite, on public occasions, these highly admired compositions; and in the Highlands of Scotland the race of the Bards is but very recently extinct.

The opponents of Ossian, indeed, and particularly Mr. Laing, have struggled to produce *internal* evidence against the antiquity of his supposed poems. They have endeavoured to prove that many of the expressions and allusions are of a modern date, and betray a modern artist. But they seem to be successfully answered by the defenders of the Gaelic bard. That a few novel expressions should occur in poems taken from the lips of a modern reciter, needs not excite our wonder: but if in the course of compositions of considerable length, no allusion to modern manners can be detected, no similitude borrowed from civilised life, no hint of a knowledge of the arts, customs, science, or religion of a more refined stage of society can be discerned, we have the strongest inducement to consider these compositions as genuine remains of antiquity. We present our readers with the following specimen of the manner in which Dr. Graham has refuted some of the objections alledged by Mr. Laing against the antiquity of Ossian's poetry.

‘ Under the head of “Manners and Customs,” Mr Laing (with what propriety is not very obvious) urges some strange topics of detection, which it will not be difficult to refute.

‘ He remarks, that the aspin, or trembling poplar, the *cruthean*, or *cran na crith*, of the Celts, so often mentioned in these Poems, is a foreign tree, and not a native of Scotland. Here it appears, that the learned gentleman has chosen to occupy ground to which he is a stranger. It is a point sufficiently established amongst naturalists, that the *populus tremula*, or aspin, is indigenous to Scotland; I can point it out, in the utmost profusion, in the Highlands, growing on the margin of lakes, and in the crevices of rocks. Were it worth while, on a point so undeniable, I could cite the authority of one of the first names in natural



history, to whom I shewed it last season, growing in abundance on the shores of Loch-Ketturin, in Perthshire.

‘ With equal gratuitousness, the yew-tree, the *iubhar*, or *iu'ar* of the Highlanders, is asserted to be “ certainly not indigenous.” But it is certain, I must affirm, that the yew-tree has always been, and still is, a native of Scotland. Lightfoot, in his *Flora Scotica*, holds it to be such on the authority of Dr. Stuart of Luss, the first name, at this day, in the science of the plants of his native Highlands. There are innumerable places in Scotland, which still have their denomination from this tree, according to the ordinary use of giving names to places, from the species of trees with which they chiefly abound;—thus, *Glen-iu'ir*, “ the Glen of Yews;” *Dunure*, or *Dun-iu'ir*, “ the Hill of Yews,” &c. Giraldus Cambrensis\* informs us, that the yew-tree grew in such abundance in Ireland, that the scarcity of bees, in that country, is, in part, to be ascribed to this cause. But, if it abounded in Ireland, how can it be denied to Scotland, so nearly of the same soil and climate? Notwithstanding the general attempts to extirpate it, on account of its noxious qualities, it still grows in some parts of Scotland.

‘ Of the legitimacy of Mr Laing's argument, drawn from the silence of Ossian concerning certain productions and animals which must have existed in Scotland, in his days, I entertain considerable doubt. The mention of the wild boar, it is observed, occurs *only once* in Macpherson's translation. But what, I would ask, can be inferred from this circumstance? Might not the authenticity of the poems ascribed to Virgil be questioned, on the same ground, who, though his ten Eclogues relate exclusively to shepherds and flocks, and his Georgics to pastoral and agricultural economy, makes mention of the fox *only once*, in the whole compass of his poems?† In the *Seandana*, a collection of Gaelic poems published by Dr. Smith, which, notwithstanding many inequalities, and innumerable interpolations, contains much poetry, which is undoubtedly, ancient, and of very high merit, we meet with frequent mention of the wolf:‡ and the whole of the poem of Diarmid, in that collection, relates to the hunting of the wild boar.

‘ As to the charge of the absence of all sort of allusion to *frost* in these Poems, without taking advantage of the observation of Tacitus, concerning the mildness of the climate,§ I must say, that it is totally unfounded. The opening of the eighth book of *Temora* furnishes a magnificent image, derived from *frost*; and, in Dr. Smith's Collection, we have innumerable allusions to the same object, though, even in his own translation, these are sometimes, according to his usual manner, mutilated and lost.||

\* \* Giraldus, *Topographia Hiberniæ*, pars i. c. 5.

† Virg. *Ecl.* iii. v. 91.

‡ See Finnan and Lorma, and Conn, p. 252. It is singular, that Dr. Smith apologizes (*Gaelic Antiq.* p. 210.) for the omission of all mention of the wolf, though it occurs in the poems given by himself.

§ Tac. *Agr.* c. 12. “ *Asperitas frigorum abest.*”

|| See *Seandana*, pages 73. 82. 84. 103, &c. It is, indeed, very singular, that, exclusive of the simile derived from frost, in the eighth book of *Temora*, now alluded to, the learned gentleman himself, in the course

With respect to the precise period when Ossian is believed to have flourished, much is doubtless left to conjecture. His admirers usually place him as far back as the fourth or fifth century of the Christian æra; and some even think it probable that he lived about the time of the Roman invasion of Scotland under Agricola, as allusions are made in his poems to the devastations committed in his country by an army of *strangers*. Some will have it that Fingal fought and conquered a division of the Roman forces; but of this it is impossible to produce any satisfactory evidence. The unmixed paganism that runs through the poetry of Ossian proves it to be of a high antiquity, if it be at all genuine; for it is well known that the Northern Picts were converted to Christianity in the sixth century, by the labours of Columba, and other Irish missionaries.

It has been made a question whether the Fingalians were inhabitants of Scotland or of Ireland; for, as we have stated, traditions respecting them, and even original poetry in which they are celebrated, are common to both countries. Our limits will not permit us to state at length the arguments by which we are induced to assign the honour of their permanent residence to Scotland, though they were doubtless occasional visitors of the neighbouring isle. The Highland poems concerning this race are more numerous, and have more the marks of a genuine antiquity, than those which have yet been found in Ireland.

Beside the Essay on Ossian, properly so called, Dr. Graham's volume contains the 7th book of *Temora*, as edited by Macpherson in Gaelic, with a new translation and notes; and two appendixes, one by Dr. Graham, the object of which is to prove that the order of the Druids existed in the northern districts of Britain; the other by Professor Richardson of Glasgow, intitled "The Origin of Superstition, illustrated in the Mythology of the Poems of Ossian." This consists of two parts, the first containing general remarks on the proneness of mankind to believe in the separate existence of the soul after death. In the second part Mr. R. asserts the existence of a mythological scheme, in the poems of Ossian; a scheme arising, he thinks, from the unassisted and unbiassed efforts of the human

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of his Dissertation, has cited *two other* passages, alluding to the same phenomenon. The one is, Ossian's comparison of Swaran "to a rock of ice." The other is his comparison of the heroes, upon a certain occasion, to "oaks with all their branches round them, when they echo to the stream of frost." All this shews a very strange inaccuracy of criticism. That Mr. Laing should assert, that only "a *single* image, in Fingal, is derived from frost," whilst he himself has furnished *two*, may serve to shew what we are to expect in the sequel of his detections.'

mind. He assumes that it did *not* owe its origin to the traditional fragments of a Divine Revelation. This mythological scheme, which he says escaped the notice of Dr. Blair, the abbé Cesarotti, and Mr. Macpherson himself, is no other than the ghosts or shades of departed heroes, which the Gaelic bard occasionally invokes, and represents as hovering near their living descendants, like the fleeting mist, as it curls before the wind. But surely the ghosts were well known to all these gentlemen, long before the Professor thought fit to discover that they constitute a *mythological scheme*; we therefore cannot think the discovery a proof of the Professor's acuteness, or a service to literature.

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Art. VI. *The Life and Writings of the late Henry Tanner, of Exeter*; published from his own MSS. by the Rev. Robert Hawker, D. D. 8vo. pp. 231. with a Portrait. Price 6s. bds. Williams and Co. 1807.

MR. Tanner left, in indigent circumstances, a widow, past 80 years of age, and a daughter; and it was partly with a view to obtain for them some little pecuniary assistance, that Dr. Hawker was induced to publish these papers of their pious relative, restricting himself, in the office of editor, from introducing any thing of his own but a short advertisement, and here and there an explanatory notice.

The papers consist of Mr. Tanner's brief memoir of part of his own life, spiritual reflections made in a journey from Plymouth to Exeter, and back again to Plymouth, and an extract, to the extent of seven months, from his diary. They are all equally written with a simplicity which fully discloses the character of the man: and it is a character which cannot be contemplated without great respect, by any one who knows how to value patience in suffering, habitual piety, and the two-handed diligence which can so prosecute both secular and religious labours as never to neglect either in the attention to the other, and as to prevent any incongruity in their being united, by maintaining the great principle of serving the Divine Being equally in both.

These compositions afford, throughout, a very strong illustration of the positive advantage arising from sincere piety, to a man possessed of very few other sources of satisfaction, and attended by many causes of grief. The greater part of Mr. Tanner's life appears to have been spent in circumstances very little favourable to felicity; and one considerable portion of the earlier half of it was oppressed by one of the severest calamities which a good man can suffer, the obdurate progressive wickedness of the person at that time his nearest relative. He was relieved at length from the miserable connection, but in a manner which for a while subjected him to a still keener anguish than all that had been inflicted before.



' My poor unhappy, wretched wife, one morning, left our youngest child, then an infant at the breast, with the care of a neighbour, for a few minutes, as she said, promising to return very shortly. The whole day passed, and she came not. In the evening, on my return from labour, the neighbour brought me the child, informing me of the circumstance. I lifted my eyes to heaven, and cried out : Well ! the Lord knows best, when it is enough. I took the babe, thanked my neighbour for her kindness, and went to my room, with a heavy heart. I put the child to rest, and betook myself to prayer, finding my soul more than usually drawn out, concerning my poor wandering partner, that the Lord would yet shew mercy to her, and grant me a suited conformity to his holy will.

' In the morning it became necessary, in order to follow my work, to provide a nurse for the child : so that requesting the kind neighbour to watch by my child, for a short space, I went forth in quest of some person, to take this charge. In crossing a lane called Howe's Lane, my wife was coming down, as I entered it. She first saw me, before that I saw her, and she turned back, and ran up Holy Cross Lane, opposite to it. The moment I saw her, I called to her, and pursued her ; but she outran me, and as she passed the corner of that lane, and entered Comber's Lane, she turned herself round, lifted her hand, and said, " You need not run after me ;" which were the last words I ever heard her speak ; the last sight I ever had of her. I continued running, but saw her no more.

' About a fortnight after, one of her old companions in iniquity, came to inform me of the sad end which followed. It seemed from this woman's account, that she left Plymouth, in company with an old marine, just paid off, for Ireland. The account she gave of herself to this woman, at the Barbican stairs, on stepping into the boat, was truly distressing. She confessed that her life was truly miserable. She did not, she said, leave her husband and children, by way of seeking pleasure, ease, or comfort ; these were gone for ever : but, that when she reflected on her situation, and looked back to her former state ; when she thought of her husband's kind treatment and admonitions, and considered how she had prostituted herself to this abandoned life, she was ashamed to be seen, and cared not what became of herself.'

' It was some time after her departure, that I learnt the sad, and most distressing event, which terminated my poor wife's miserable life.'

' It appeared from the tidings brought by one that escaped (though I never saw him) that while the ship, in which my wife fled, was crossing the channel to Ireland, a storm arose, and the ship foundered ; and the poor guilty sinful creature, my wife, among many others, perished in the waves.'

Mr. Tanner relates with the utmost ingenuousness the important change of his character, commenced on hearing a sermon of the pious and eloquent Whitfield, to which he resorted as a ringleader of blaspheming persecutors ; with various particulars of his mode of life, his poverty, his distresses on account of his spiritual concerns, his lapses in religious character, and the train of circumstances which led him to become at length a preacher. No man was ever more free from interested motives in assuming this office ; for he preached regularly in one situation eighteen years without receiving

any pecuniary advantage whatever, and was content with an exceedingly insignificant salary during the remainder of his life, and even after he was become too infirm to continue his manual labour, which he had prosecuted with unabating industry as long as he was able. It is indeed difficult to avoid thinking he did this longer and more unremittingly, than his religious connections *should* have permitted, unless they were poor in the extreme. What wonder will be felt by some of our well-stalled teachers, who wear (*teretes atque rotundi*) the finest of non. con. cloth, and have a very large calendar of saints' days of the festive kind, to hear of a man who preached four or five times a week, laboured at his manual employment till oppressed with fatigue by the evening of almost every day, even when approaching to old age, and notwithstanding all this was sometimes doubtful on the Saturday whether a dinner could be provided for the Sunday?

The Diary describes in the plainest language a mind habituated to affliction, deploring the slowness and difficulty of Christian attainments, and referring in an unusual degree every concern to the divine disposal, in the wisdom and mercy of which it maintained an immovable confidence. There is such a complete sameness throughout this diary, that we think the editor would have incurred no blame if he had closed the extract at the end of three months instead of seven.

The whole of it exhibits one signal circumstance of practical superiority over most Christians, and most ministers.—Mr. T. rose often by 4 o'clock in the morning, generally before 5, even in the winter.

We know no reason why a man should not have very good thoughts on the road between Plymouth and Exeter; and we are certain that no man ever tried more diligently for it than Mr. Tanner. With all possible respect for our worthy friends in that quarter, we think it may really be doubted whether any of them ever made so resolute an effort for this purpose, in walking, riding, or driving, between the two places before mentioned. Every object and occurrence which presented itself to the traveller, was made to suggest some spiritual analogy, which was pursued and dilated in a manner (allowing for the great difference between a cultivated and an uncultivated mind) that bears a distant resemblance to Hervey's Meditations. Many of these spiritual analogies will of course be far-fetched, and not very judicious; but we have it on such good evidence that many worthy men carry their minds miles and leagues to very little purpose, on the roads of each county of England as well as on those of Devonshire, that we are inclined to be exceedingly lenient to what may sometimes be a forced method of getting instruction, and an uncouth manner



of recording it. It is a question for the consciences of our readers, whether their thoughts are always so well employed in their walks, as those of the traveller who makes the following reflections.

‘ My way lay through a church-yard. The church stood at some considerable distance from any dwelling. I stopped and reviewed it a little. Its situation bore an awful aspect, surrounded with dead bodies of men and women, who once stood up to worship God, and must hereafter, by the voice of the archangel, and the trump of God, be called up from their dormitory, to take their doom, before that tremendous Judge of quick and dead, who will give to every man according to his deeds. As I viewed the church, I was astonished to think of the ignorance of mankind under the character of Christians, who, like the Jews of old, cry the temple of the Lord, the temple of the Lord are we ; so people point at such a pile of building as this, which is no more than mortar, stone, and wood, and very strenuously cry *the church, the church!* It appeared to me like a house uninhabited, very lonely indeed ; but glory be to God, I was led to see that *the Most High dwelleth not in temples made with hands*, Acts vii. 48. The Apostle says to every believer, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you*, 1 Cor. iii. 16. *and your body is the temple of the Holy Ghost*, chap. vi. 19. and again, *Ye are the temple of the living God ; as God hath said I will dwell in them, and walk in them : I will be their God, and they shall be my people*, 2 Cor. vi. 16. And the Apostle Peter tells us of what materials the church of Christ is built, *Ye also as lively stones, are built up a spiritual house*, 1 Pet. ii. 5. And when Paul and Barnabas were going from Antioch to Jerusalem, *they were brought on their way by the church*, Acts xv. 3. Then I blessed God that He taught me that Christ’s true church was founded and built on himself, the rock, Matt. xvi. 18. And all Christ’s true worshippers *worship God*, (whether in this house, or any other,) *in spirit and in truth*.

“ Having written my minutes, I set out again on my journey as fast as I could, it being winter, very dirty, wet and cold ; my thoughts were directed to meditate a little on the season. I was led to see that winter (though not so comfortable and pleasing to the flesh,) was as useful and profitable as the summer ; for in the womb of the earth the corruption of the old seed is the begetting or production of the new ; and as it springs up, the blade is prevented from displaying that gaiety, splendour, and vigour, which otherwise it might have done, by reason of the frost, snow, and cold : yet, although it doth not grow tall above the earth, its root spreads under the earth, and shoots forth more blades for a larger increase in harvest. In the progress and efforts of nature, I saw the works of divine grace in my own experience ; for when the seed of grace was first sown in my heart, it soon made a promising appearance ; but, alas ! winter quickly came, and frowned upon me. I then cut a very mean figure in the church, and less in the world. Still, blessed be God, I found it was rooted in my heart, and spread in divine knowledge, under the teachings of the divine Spirit : and I grew strong in the Lord ; in hearing the word, digesting it, secret ejaculations, and meditation ; so the production of that blessed seed sown of God in me, sprung up in many blades, and ears, and I trust will end in a plentiful harvest.”



From this specimen it may be rightly judged, that the volume is better adapted to gratify a particular class of Christians, than to promote religious improvement on the large scale. The venerable writer died March 24, 1805, aged 87.

Art. VII. *A System of Operative Surgery*, founded on the Basis of Anatomy Vol. I. By Charles Bell. pp. 448. Price 18s. bds. Longman and Co. 1807.

CONSIDERING the very accurate knowledge of Anatomy, and of the principles of Surgery, which is essentially necessary to him who presumes to perform the capital operations, there is reason to rejoice that they are comparatively so rare as generally to fall into the hands of the most eminent men in the profession. But this cannot always be the case; in many situations remote from the schools of surgical practice, in naval engagements, on the field of battle, and in provincial places, there is sometimes a sudden occasion for efforts of superior skill and address from persons imperfectly tutored by experience. To surgeons who have had little opportunity of exercising their judgement in cases that require decisive and difficult measures, and indeed to all young practitioners, such a work as Mr. Bell's will be a valuable acquisition. They may consider it as performing the functions of a skilful companion, attending them to the scene of operation, ready to direct their judgement, and guide their hands, in most of the perplexities to which they may be reduced. It is designed says the author,

'to present to the student, and to the surgeon, such clear, short, and strong views of the objects of our operation; of the manner of operating; and of the difficulties which may unexpectedly present themselves—as an experienced surgeon would wish to impress on the mind of one in whom he is much interested—such a view, in short, of operative surgery, as, without putting aside the information gained in general study, may guard against the distraction of difficulties and doubts, when the knife is actually in the hand.' p. viii.

The work commences with observations on wounds; in which those distinctions are noticed which arise 1st. from the instrument, and the degree of force with which the injury is inflicted; and, 2dly, from the part which is struck. The following observations on wounds accompanied with contusion, are here given, not only as a specimen of our author's manner, but as containing that kind of information which is likely to be of use to general readers.

'If a man has been struck on a fleshy part with a mallet, or if he has been struck with a brick-bat; or if he has been thrown from his horse, and has fallen on his buttocks—the effects are these: a bruising of the soft parts; an injury and benumbing of the nerves; and a rupture of the

lesser blood-vessels of the part which produces an ecchymosis, or extravasation of blood into the cellular membrane.

‘ Even in this simplest kind of wound, there are circumstances which a careless observer may neglect. To the full effect of a blow it is necessary that the resistance should be equal to the velocity of the impelled instrument; but where the parts yield, the shock is diminished, and the injury less considerable. Now, the integuments being soft and elastic, while the bone is firm and resisting, the injury sometimes falls upon the surface of the bones; or at least the soft parts immediately attached to the bone, are more injured than the elastic and yielding parts which lie more upon the surface. The consequence of this is that sometimes concealed suppuration arises from bruises of fleshy parts, in which there appears little outward mark of injury.

‘ I have said, that in a contusion the nerves are injured. This also requires some further illustration. This injury of the nerves gives a degree of dullness to the sensation, which immediately succeeds the accident; but afterwards it is the chief cause of the inflammation and pain. Further, the most inexperienced man has seen the effect of what is termed a concussion of the brain, and knows that this injury of the substance of the brain is followed by an interruption of its function. Precisely in the same way does it happen, though in a less degree, in the concussion of the nervous system of a limb. Thus, large stones thrown with great force, spent cannon balls, the beam of machinery in full motion, striking a limb—are sometimes attended with little pain, swelling, or discolouration; and even gangrene precedes high action. It is the same effect which we every day see when a man lies with a bad concussion of the brain and bruise of the scalp. The low state of the system, proceeding from the injury of the brain, prevents the inflammation or swelling from rising sufficiently to shew us the place of the injury.

‘ If our patient has suffered contusion by falling, the first effect is a shock to the whole body; and there is sickness, languor, faintness, and debility: then succeeds pain, stiffness, and fever. The part injured swells slowly, and from the ecchymosis there is marbled, black and purple colour. Towards the fourth and fifth day, there is softness in the centre, and around it there arises a hardened ring of inflammation. This softness in the centre might be mistaken for suppuration, and a collection of pus: but it is not: and if it be punctured, the wound will not heal kindly.

‘ The patient in this stage should be strictly attended to; for either there is an absorption of the extravasated fluid, and gradual diminution of the inflammation, or there is suppuration. If the injury is not very severe; if no parts are deadened by the bruise, and the extravasation is not too great—then the vessels throw out a serous effusion, which, diluting the extravasated blood, both are re-absorbed. This liquid state of the effusion resembles the effect of suppuration.

‘ If the excitement of the vessels be continued after this exudation of serum, the secretion from them changes to purulent matter, and the centre of the cellular membrane, with the skin above it, is absorbed. This stage is marked by the swelling, heat, redness, throbbing, fever, and pointing or rising of the centre of the abscess.

‘ Sometimes the shreds of cellular membrane are deadened by the bruise, or the high inflammatory action terminates in the death of some part of



it. Then a *slough* is seen in the centre of the abscess when it bursts. This slough is not to be taken away, unless it confines the matter or is likely to become putrid; the living parts will be excited by the contact of the dead. The living part will consolidate, ulcerate, and forming granulations, push off the slough.

‘When the skin is bruised, and the blood extravasated under it, the parts will sometimes mortify: but this mortification is of a less dangerous kind than that kind of gangrene which I shall presently explain.’ pp. 1—6.

Correctness of definition is, in every work of science, of so much importance, that we cannot avoid noticing the defective definition of a wound, which, according to Mr. Bell, “is an injury inflicted on the body by external violence;” is every injury inflicted on the body by external violence, a “wound?” The remaining observations in this part of the work, on carbuncle, abscess, sinus, and fistula, gunshot wounds, and the stopping of hæmorrhages, are adapted to render valuable assistance to the student. We were however sorry to find the important subject of carbuncle, passed over in such a slight and unsatisfactory manner; nothing but the description of the disease is given, though so much useful information might have been furnished on the management of the system, and the treatment of the part. The short notices regarding the stopping of hæmorrhages contain many very useful directions, which should be strongly impressed on the mind of every practitioner. Of the great benefit with which the simple bandages described by Mr. Bell may be employed, with the graduated compress, there can be no question; but we are rather surprised that he has not noticed the utility of the forceps, while mentioning the modes of securing a wounded artery.

In the directions for performing the operation of bleeding, and that for aneurism in the ham or arm, there is no particular occasion for comment. Mr. Bell appears to have appreciated very fairly the two modes recommended by Mr. Home and Mr. Whately in strictures of the urethra; and has endeavoured to assign the proper cases to each mode of practice.

In the observations on herniæ, the young surgeon will find some very valuable observations. Connected with these, there are some strictures on Mr. Astley Cooper’s doctrine and practice relative to the same disease, with which we are by no means satisfied. Whether through a defect of precision, or through some misapprehension, that gentleman’s opinions are neither correctly stated, we think, nor fairly combated. We have no room to enter into the controversy, which will probably find an equitable tribunal in some publication appropriated to medical disquisitions. Ample and particular directions are given for the general treatment of herniæ, and for per-



forming the operation which they sometimes require. To this succeed directions for the performance of various important operations, including the several kinds of lithotomy, amputation of limbs, and the application of the trepan, which will reward the attention of the student with the most beneficial information.

The instructions are generally accompanied by copious and judicious illustrations in the text and in the numerous excellent plates; and they are confirmed by rational deductions from the anatomy of the parts.

Art VIII. *A Letter to John Scott Waring, Esq. ; in Refutation of his "Observations on the present State of the East India Company, with prefatory Remarks on the (pretended) alarming Intelligence lately received from Madras, of the (assumed) general Dissatisfaction among the Natives, &c."* With Strictures on his illiberal and unjust Conduct towards the Missionaries in India. 8vo. pp. 82. Price 2s. Hatchard. 1808.

Art. IX. *An Apology for the late Christian Missions to India: comprising an Address to the Chairman of the East India Company, in Answer to Mr. Twining; and Strictures on the Preface of a Pamphlet by Major Scott Waring; with an Appendix, containing Authorities, principally taken from the Reports of the Society for promoting Christian Knowledge.* By Andrew Fuller, Secretary to the Baptist Missionary Society. 8vo. pp. 119. Price 2s. 6d. Burditt, Button, Williams and Smith. 1808.

Art. X. *A Letter to the Rev. John Owen, A. M. in Reply to the Brief Strictures on the "Preface to Observations on the present State of the East India Company."* To which is added a Postscript, containing Remarks on a Note printed in the Christian Observer, for December, 1807. By Major Scott Waring. 8vo. pp. 118. Price 2s. 6d. Ridgway. 1808.

AS far as we know, these three pamphlets were published in the order in which we have placed them, and in which we shall make a very few remarks on each, combined with some of the most appropriate quotations.

The anonymous author of the first informs us, that he has spent more than twenty years in various situations in India, with an extensive scope of observation. His knowledge of the subjects connected with the curious question at present before the public, does not appear to be the result of a systematic study of any of them, nor to have been acquired with a view to a literary or religious application. As a man of sense and seriousness, however, he could not be in India, without giving some attention to the character and institutions of the inhabitants, nor in England without acquainting himself with the Christian religion; nor could he, as a resi-

dent of the east, have been contemporary with so large a portion of the events affecting the connexion between the two countries, without having many important facts of the history distinctly in his memory. Thus far prepared for the controversy, he meets with the Major's pamphlet, and, perhaps in rather too much haste, composes a refutation, which, as coming from an advocate more versed in general topics connected with the subject, than qualified for a special pleading, might be expected to involve, with its useful statements, some inaccuracies relative to various particular points of the question. The author seems not to have been informed of there being more than three missionaries in Bengal, or of a missionary having been actually sent to Buenos Ayres, or that the title of *British and Foreign Bible Society* means but *one* society. His opinion of the *facility* of inducing great numbers of Hindoos to embrace the Christian faith, and of the general candour, attention, and encouragement, with which zealous missionaries will be received among them, would seem to indicate his not having had opportunity or time to read the Periodical Accounts of the Baptist Mission, in which it is not dissembled that the conversion of those pagans is a work of immense difficulty, and that the Christian agents must expect to meet with just as much inattention, perverseness, or malice, as among other heathens. Indeed we are compelled, by very many concurrent testimonies, to adopt a much less favourable idea of the Hindoo character, than that entertained by our author. Near the beginning of the pamphlet, a series of observations on the Madras Proclamation, is so negligently and indistinctly expressed, that we are not sure we comprehend their object. In another part, the pretence of the worthy junto who have brought this question before the public, that the Hindoos must all hear of the printing of so many bibles in their language, and must necessarily be alarmed at hearing of it, is answered by the fanciful and far-fetched suggestion, that they *might* conceive that these bibles were chiefly intended for the assistance of the Europeans in learning the language of the country. In accounting for the mutiny at Vellore, we think he makes too light of the effect which, even had there been no predisposing causes, would have been the natural consequence of the violent provocation offered to the native troops in the military orders; at the same time he presents in a very strong light those general causes, which were imperfectly unfolded by Major S. W. himself.

'You, Sir, resided in India, if I am not misinformed, upwards of twenty years; and so have I; and during that period we have had suf-



ficient opportunities to study the character and disposition of the natives. We have contemplated the great and astonishing changes and revolutions that have been effected there within the last twenty years. In this general convulsion, in which the events that I am about to enumerate, followed each other with so much rapidity as to defy the distinction of dates, the Rajah of Tanjore was deposed, and his successor delivered up his country to the Company; the kingdom of Mysore was conquered, and became subject to the rule of the Company; the Carnatic was revolutionized, and its government is now administered by the Company; the Mahrattas submitted to our arms, and a large portion of their territories now yield obedience to the government of the Company; the Rajah of Travancore, the Nizam, and many other princes of different note and power, ceded certain districts of their respective dominions, for defraying the expences of subsidiary troops that reside among them, belonging to the army of the Company.

‘In these vicissitudes, the subjects of the states affected by them participated; and their miseries were equalled only by their sorrows. They viewed the thrones of their sovereigns totally divested of their ancient splendour, and the power that supported them humbled to the dust; and they looked upon themselves deprived of their natural protectors, and ruined in their fortunes, as the slaves of Europeans, and subjected to all the violence of their passions. Hope no longer afforded them consolation, and they ruminated on the gloomy prospects offered them by despair. Let Britons, whose bosoms glow with loyalty toward their king, and those who have lived long enough in India to know the character and feelings of the natives, say whether I have exceeded probability in what I have premised. And did not the idea at any time present itself to your reflections, that such calamities, and such impressions, were of themselves sufficient to excite alarms and jealousies of the “most serious nature,” throughout Hindostan? And did it never reach your information, that amongst other outrages, not possible to be prevented in Asiatic warfare, “the laws, religion, and customs” of the natives were often violated, and their temples plundered and polluted. And did your imagination, which is “tremblingly alive” to other considerations, sink into a profound apathy while regarding those deplorable occurrences? or did it gently hint that they were calculated to rouse the indignation of the natives, and excite them to plots and stratagems for our destruction? that the Vellore mutiny was a component part of one of those plots, and that it had prematurely discovered itself?

‘I will take up the subject where you left it. By these revolutions and changes in the different native governments, the nobles, and others who held high offices under them, and men of rank and fortune in private life, were deprived of all their honours, and reduced to penury and want. The generals and commanders of armies were dismissed, and the armies themselves disbanded. As to the lower orders of the people, their wretchedness, produced by the disorders and tumults that surrounded them, and the plunder and rapine that raged among them, need not be described.

‘The great body of the soldiery, and vast numbers of every other description, who could no longer exist in their own country, sought amongst foreigners the means of subsistence; and they carried with them the deepest hatred against the Company, whom they considered as the



authors of all their miseries. I allude chiefly to emigrants from the Mysore, the Mahratta States, and the territories of the Nizam. Many of them found a welcome reception in the woods of our Poligars, whose animosity towards us was at least as furious as their own, and with infinitely more reason. They had been cruelly persecuted during the Nabob's administration, and that of the Company had increased their sufferings. They had been pillaged by the rapacity of those whose duty it was to have protected them; and having, by such proceedings, and others of a like disgraceful atrocity, been forced into rebellion, thousands perished by the sword; others were banished from their native homes, and many of their chiefs terminated their existence on the gallows.

These people listened with every attention to the tales related by their new guests, with whom they made a common cause; and, uniting with the discontented people of the Carnatic, their countrymen and fellow-subjects, gave way to their thirst for revenge. Many of those Poligars were serving in our battalions, where they associated with men professing the same religion with themselves; and the rest, the Mahomedans, were alike adverse towards us; and similar arts and persuasions were employed to corrupt both parties. It was intended by the confederates, that all who could be seduced to insurrection, should act upon a concerted plan, which was partly delineated in a placard, that had been, some years previously, written and industriously circulated by one of the Marawa chiefs. And, as necessary auxiliaries to such a measure, their emissaries and incendiaries from other quarters, some of them Frenchmen in the disguise of Fakeers and Saniassis, spread themselves over the coast; every where loading us with abuse, as usurpers and tyrants, and as guilty of every act of cruelty and oppression. And in this combination may be found the primary cause of the Vellore mutiny. But to render it still more complete, we will superadd to it the consideration, that the *sons of Tipshoo*, and their adherents, resided within the walls of that fortress, and that they had collected round them an unusual concourse of strangers, whom they maintained from the superfluity of that abundance which the mistaken munificence of our government had assigned to them. They took a very active and decided part in the bloody transaction. You thought so once yourself; but now you "believe them innocent of the charge!" The evidence, however, that has been given of their guilt, puts the matter beyond a doubt.

The General Orders, relative to the dress and appearance of the native troops when on duty, are to be regarded as an incidental cause, and probably would not have produced any serious effect, or, possibly, from what has since transpired, a single murmur, had not the minds of these deluded people been predisposed to the most horrid acts against us. But thus disposed, and left to the operation of their own judgment, without the means of consulting their leaders, they thought the opportunity which those general orders offered, too favourable to be neglected, and therefore began, on the spur of the moment, before all things were ready for an explosion. And it is my firm belief, that, had not the mutiny burst forth when it did, India would at this day have been nearly, if not entirely, wrested from our hands.' pp. 14, 15, &c.

As to one circumstance in this representation, the assertion

that an extensive and systematic conspiracy existed, the general explosion of which was prevented by the premature fury of the troops at Vellore, we acknowledge ourselves ignorant of the evidence by which it is to be sustained; there are not facts before the public, we apprehend, to authorize such an assertion; and it should not have been made without the most formal proof.

In speaking of the notion that, on being invaded by the missionaries, the natives of India will be dreadfully apprehensive they shall be denied an option between their superstition and Christianity, and that they must be convinced these missionaries are agents of the government, our author shows, in a spirited manner, how *inevitable* it is for them to be smitten with this apprehension, through the palpable evidence of the facts before them.

‘ You bear testimony that even the *people*, which I must suppose, from what I have already remarked, must mean a *few* of the inhabitants of some little villages, have such an option, [that of allowing or not allowing the missionaries to continue and preach among them] and that they have occasionally carried its use to its extremity: for what other construction can be given to the following passages: “The converts are few, from the dregs of the people, and when they appear, even in the presence of the missionaries, they are *reviled, threatened*, and abused by the inhabitants,” who had in one village tied up a convert and fed him with cow-dung; in another they obliged a missionary to cancel an agreement he had made to purchase a piece of ground for a school; and at a third, a considerable number of them mocked the rites of Baptism at the moment of their celebration; “yet the missionaries used no violence.”—And when the people find that they can thus scoff and insult the missionaries and the most sacred rites of their religion with impunity, is the idea to be suffered that they can be *alarmed* at seeing those missionaries in their country? Men are not afraid of others whom they know they can disgrace and trample on at their pleasure. And who will credit your assertions that such men, with such powerful conviction to the contrary, can believe, or possibly imagine, that government ever harboured any intention of compelling them to embrace Christianity? and particularly when they have a perfect knowledge that the missionaries “were *DRIVEN* out of Dacca by the chief magistrate and the collector of that place,” two of the principal servants of the government? You would have the government shew by their actions, not by their words, that they have no intention to compel the people to Christianity; and pray what other act than that which we have just contemplated, can be more decisive?” p. 33.

The Major had reprobated the proposal of establishing free-schools in India, as a foolish and pernicious modern device for converting the natives, observing that in 1793 the Court of Directors were prepared to petition against the adoption of a clause, proposed for that purpose in parliament by Mr. Wilberforce, had it not been withdrawn. The writer before us



states that the institution of free-schools, for teaching English, was proposed and adopted in India so early as 1785, or 1786, when the English resident at the court of Tanjore zealously and successfully exerted himself to induce the Rajahs of Tanjore and the Great and Little Marawa to establish such schools in their capitals, that the Court of Directors expressed their high approbation of these proceedings of their agent, conferring an annual donation of 250 pagodas on each of these schools, with an assurance of a similar sum to any other schools that should be established for the same purpose, and that this measure, instead of having any tendency to "arm all India against us," caused not the least uneasiness to the natives. He adds,

'The *people* of India are inquisitive after knowledge; and I am persuaded the higher orders of them, both Hindoos and Mahomedans, would cheerfully and thankfully send their children to our schools, if they were in situations they could reach, and under those regulations that they should fully understand. They would not require "compulsion," a measure that those who sanction such schools held in abhorrence.' p. 48.

Acknowledging the bigoted attachment of the Hindoos to their superstitious customs, he observes that this attachment cannot well be stronger than that which was once felt to other forms of paganism by the ancestors of nations that now embrace Christianity; and he proceeds,

'I will here cursorily remark that you rate the attachment of the Hindoos to their local customs rather too high. They are not what they were forty years ago. We have since that time *violated* some of their *local customs*—and yet they remained passive. It was a violence, it is true, that humanity led to; yet it still was a violence. I allude to the horrid custom of burning women to death on the funeral pile of their deceased husbands. Formerly a Brahmin would not approach the door of a gentleman's house when he was at dinner, lest he should be contaminated by the effluvium of the meats on his table; now he will, if permitted, sit down in the same room with the utmost indifference. At the period alluded to they shewed a disinclination to enter on the topic of their religion; now they discuss it freely, and will candidly acknowledge a number of its gross absurdities.' p. 70.

Too slight a notice has been taken, in this controversy, of the number and condition of the Outcasts, and of their value as men, and as subjects for the efforts and influences of Christianity. For the enemies of that religion, indeed, it is perfectly in character to hold in contempt the class of the people which is held in contempt by the superior ranks: call them "dregs of the people," and no more need be said about them. This is strongly contrasted with the just and generous sentiments of our author.



‘ The missionaries both of the Catholic and Protestant persuasion, have, to my own knowledge, made numerous converts in all parts of India; and they have the greatest facilities open to them for making many more: but then, you insist that they must be *outcasts* and from the *dregs of the people* such as the Hallachores, and those who associate with them. For a moment I will coincide with you; and then we will consider who these people are. The Hallachores are of the lowest description of the Aborigines, and “perform every menial office;” and I know the Hindoos will no more unite with them than they will with the Europeans: consequently, there can be no objection to the converting of these. But there is nothing said against their moral character, and their numbers are very considerable. As to outcasts, or those who have suffered a kind of perpetual excommunication, they may, notwithstanding the stigma thus affixed by the society to which they once belonged, be men of good morals; as we are told by you that a Brahmin, merely for having had a little *cow-broth* forced down his throat, became *an outcast*, and all the influence of the Government of Bengal could not obtain his reinstatement. If then, we should be able to convert such men, so situated, do you not imagine it would be an ample compensation for all the trouble we should take, and the trifling sums we should disburse to that end?—But we will consider the whole of those people to be as depraved in their morals as they are debased by their situation: they would still be *men*; and to render them moral men, by giving to them the lights of Christianity, and prevailing upon them to “sin no more,” would be the most acceptable offering that could be made to God, the Maker of us all, and in whose eye all men are equal, unless distinguished by their acts.’ p. 68.

The writer intimates an intention of resuming the subject. He certainly owes all the aid that his knowledge of India can afford, to a good cause; we only wish he may be cautious in his assertions, and somewhat more attentive to connexion and accuracy of composition.

Mr. Fuller’s intimate acquaintance with the missionary system, acquired in the execution of his office of secretary to the Society maintaining the principal mission to India, has given good scope for the exercise of his well known acuteness. The Apology contains some strong general observations, but its main purpose is to refute, in a series of particulars, the notions and falshoods of Messrs. Twining and Scott Waring; and to do justice to the manner in which this purpose is effected, we must quote, as in the preceding article, some pages in the writer’s own words. Perhaps the most remarkable thing in this controversy is the new and liberal doctrine of toleration so zealously preached by the new party of philanthropists; it is therefore one of the first objects of Mr. Fuller’s notice.

‘ Mr. Twining “hopes our native subjects in India will be *permitted* quietly to follow their own religious opinions.” We hope so too; but if this gentleman’s wishes could be realized, we should not be permitted to

follow ours, nor to recommend what we believe to be of eternal importance to our fellow-men, and fellow-subjects. Yet this is all we desire. If missionaries, or any other persons on their behalf, should so far forget the principles of the gospel as to aim at any thing beyond it, I trust the government will always possess wisdom and justice sufficient to counteract them. The question, Sir, which Mr. Twining proposes to submit to a general court of proprietors, whatever be the terms in which it may be couched, will not be, Whether the natives of India shall continue to enjoy the most perfect toleration, *but whether that toleration shall be extended to Christian missionaries.*

‘I have observed with pain, Sir, of late years, a notion of toleration entertained, even by some who would be thought its firmest advocates, which tends not only to abridge, but to subvert it. They have no objection to Christians of any denomination, enjoying their own opinions, and it may be their own worship; but they *must not be allowed to make proselytes.* Such appear to be the notions of Mr. Twining and his friends. They do not propose to persecute the Christians in India, provided they would keep their Christianity to themselves; but those who *attempt to convert others* are to be exterminated. Sir, I need not say to you that this is not toleration but persecution. Toleration is a legal permission not only to enjoy our own principles unmolested, but to make use of all the fair means of persuasion to recommend them to others. The former is but little more than might be enjoyed in countries the most distinguished by persecution; for few would wish to interrupt men so long as they kept their religion to themselves. Yet this is the whole of what some would wish to allow, both in the East and West Indies. In former times unbelievers felt the need of toleration *for themselves*, and then they generally advocated it on behalf of others; but of late, owing perhaps to the increase of their numbers, they have assumed a loftier tone. Now, though for political reasons, all men must be allowed to follow their own religion, yet they *must not aim at making proselytes.*’ p. 5.

‘May I not take it for granted, Sir, that a British Government cannot refuse to tolerate protestant missionaries; that a Protestant Government cannot forbid the free circulation of the Scriptures; that a Christian Government cannot exclude Christianity from any part of its territories; and that if, in addition to this, the measures which have of late years been pursued in India, without the least inconvenience arising from them, can be proved to be *safe and wise*, they will be protected rather than suppressed? I trust I may.’ p. 23.

Here it would not be impertinent to repeat the sentiment avowed by the advocates of liberty in better times, that even the very term *toleration*, as applied to religious freedom, involves a gross error, as implying that the *authority* of government extends to religion, which in truth is a concern entirely without its province. We invariably entertain this sentiment; and cannot deem it to be within the competence of any government even to deliberate whether Christianity, or any other religion, or any possible modification of any of them, so long as they stop short of such actions *as would in themselves,*



if they had no connection with religion, be deemed proper objects of law, shall, or shall not, be permitted or promoted in its dominions. Therefore missions, bibles, religious tracts, and disputations against pagans and Mahometans, are matters of which governments have no right to take cognizance. Let them simply look to the protection of all their subjects, while those subjects, as their *own* concern, maintain, or dispute, or promote, or surrender, their respective religions; when governments do more than this, and interpose authority to sanction one system by silencing the propagators of another, they adopt in their conduct, even if the one which they sanction were the true one, the ignorance and presumption of those barbarous ages which were unwilling to leave any province of power undivided with the Almighty. The whimsical and wretched caprice, however, of the human mind, is strikingly visible in the difference between the manner in which that presumption operated in former times, and that in which it is stimulated to act in the present. The presumption of governments, in former times, was displayed in officiously imposing and almost forcing agents and means on the Almighty, and forbidding him to do any thing respecting religion without them; now, governments are urged to refuse him all means and agents, unless he will have the complaisance to send them where these governments have no interest, and tell him that if he chooses to have recourse to his miracles, he may, but as far as ordinary agents, as far as all the agents within their power are concerned, nothing shall be suffered to be done for him on half this globe.

But dismissing this more abstracted idea of the question of toleration, and adopting the ordinary language which ascribes to governments so much authority respecting religion, that the free exercise of it is to be considered as a *privilege* conferred by them, and to be denominated toleration, we may ask what is the least that can be allowed to constitute toleration to Christianity in India. That Christians are merely permitted to reside there, is no toleration, unless they are free to exercise that kind of agency which is *of the essence of their Christian character*. And it is of the essence of their Christian character, to wish and endeavour that some more persons beside themselves may be Christians. This wish and effort will extend to their domestic relatives; and by what law is it to stop short of the Hindoo or Mahometan servant that dwells under the same roof, and joins in the offices of life, or of the heathen brother, or sister, or father, that occasionally comes to visit that servant? But walls form no proper boundaries to the wishes and efforts of pious benevolence; they will extend to the nearest Hindoo neighbour, they will reach



to the second and the third in the vicinity, and in short just as far as the means and influence of the Christian individual can reach. Unless he can thus practically realize the spirit of his religion he is *not tolerated as a Christian*. Now the principle and action of a Christian mission, are no more than such an exercise of the Christian character, on a somewhat larger scale.—Whether Mr. Fuller's confidence that this will be tolerated, is well founded, will very soon be known.

The apologist next gives a short sketch of the religious notions and customs of the Hindoos, and asserts the incontrovertible facts of the detestable moral tendency of their superstition, and the wretched state of their actual morals. Of this latter fact it may be of use to make a few of the testimonies more familiarly known, in the words in which they are cited by our author; because it is not till rather lately, that the public has begun to come to a right understanding on the subject. After stating the consenting averment, on this point, of all the friends of the morality of the New Testament who have been in India, he says,

‘I have read enough, Sir, of the communications of men of this description to make me disregard the praises bestowed on the virtues of these people by others. I find these praises proceed either from deistical writers, whose manifest design is to depreciate the value of Christianity, or from persons residing in the country, who “despairing,” as Dr. Buchanan says, “of the intellectual or moral improvement of the natives, are content with an obsequious spirit and manual service. These they call the virtues of the Hindoo; and after twenty years service, praise their domestic for his virtues.”

“I know not,” says Bernier, an intelligent French traveller. “whether there be in the world a more covetous and sordid nation.—The Brahmans keep these people in their errors and superstitions, and scruple not to commit tricks and villanies so infamous that I could never have believed them if I had not made an ample inquiry into them.”

—“A race of people,” says Governor Holwell, “who from their infancy are utter strangers to the idea of common faith and honesty. This is the situation of the bulk of the people of Hindostan, as well as of the modern Brahmans: amongst the latter, if we except one in a thousand, we give them over measure. The Gentoos in general are as degenerate, superstitious, litigious, and wicked a people, as any race of people in the known world; if not eminently more so, especially the common run of Brahmans; and we can truly aver, that during almost five years that we presided in the judicial Cutchery Court of Calcutta, never any murder, or atrocious crime, came before us, but it was proved in the end a Brahman was at the bottom of it.”

“A man must be long acquainted with them,” says Sir John Shore, Governor General of Bengal, “before he can believe them capable of that bare-faced falshood, servile adulation, and deliberate deception, which they daily practise. It is the business of all, from the Ryott to the Dewan, to conceal and deceive: the simplest matters of fact are design-

edly covered with a veil through which no human understanding can penetrate."

"Lying, theft, whoredom, and deceit," says Mr. Carey, "are sins for which the Hindoos are notorious. There is not one man in a thousand who does not make lying his constant practice. Their thoughts of God are so very light, that they only consider him as a sort of play-thing. Avarice and servility are so united in almost every individual, that cheating, juggling, and lying, are esteemed no sins with them; and the best among them, though they speak ever so great a falshood, yet it is not considered as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly answer, 'It is the custom of the country.' Were you to charge any company of ten men with having among them lyars, thieves, whoremongers, and deceitful characters, however improper it might be, owing to your want of proof, yet there would be little probability of your accusing them falsely. All the good that can with justice be said in favour of them is, that they are not so ferocious as many other heathens."

'I have said nothing of the Mahometans; but it is well known they are not behind the Hindoos in superstition, and great'y exceed them in ferocity, pride, and intolerance.' p. 15.

Mr. Fuller remarks on the total want of any shadow of proof, that, either prior or subsequent to the Vellore mutiny, representations were made to the troops on the Peninsula, of the increase of missionaries and bibles; and on the very suspicious character of that class of Europeans to whom Major Scott Waring not improbably refers, when he tells, and repeats, and again repeats, that "gentlemen of sense, observation, and character, have, in private letters, assured him such representations were made to the army and people, and much contributed to rouse their apprehensions and indignation;" he also expresses a just contempt of the principles of a writer, who can first declare, "We *know* that the mutiny was excited by the sons of Tippoo Sultaun," and afterwards, in the preface to his pamphlet, with just the same easy assurance say, "From later information I have reason to believe that the sons of Tippoo Sultaun are innocent of the charge preferred against them." As to the troubled and frightened Hindoos hearing of the translation of the Scriptures into their language, he drily hints how much more they must be frightened and enraged at the English, on hearing that their own most learned Pundits assist in the work. He notices the Major's ignorance in saying that among the missionaries "spread over India," there are Arminian Methodist, and United Brethren missionaries; as the former denomination of Christians have no mission in India, nor ever had, and the mission which the latter once had at Serampore, has, he believes, ceased to exist. Two short paragraphs of Major S. W. cited and commented on by Mr. Fuller, will shew how much



honour and intelligence the advocates of religion must sometimes have the misfortune to oppose. The first is at page 70.

"I am assured" (says Major S. W.) "by gentlemen lately returned from India, that notwithstanding the very great increase of missionaries of late years, the case is not changed since my time; that they have not made a single Mahomedan convert, and that the few Hindoos who have been converted, were men of the most despicable character, who had lost their casts, and took up a new religion because they were excommunicated."—I presume these *gentlemen lately returned from India*, are the same persons whom this writer elsewhere denominates, *men of sense, observation, and character*. The reader will now be able to judge of the value of these boasted authorities. *Every particular in this paragraph is false*. There has been no such great increase of missionaries of late years as is pretended. There are Mahometans, as well as Hindoos, who have been baptized, but of more than eighty natives who had been baptized before May 25, 1806, only *three* had previously lost cast: *eight* of them were Brahmins, and *seven* Mahometans. The whole number which had been *excluded* for immoral conduct might amount to eight or nine. As nearly as I can make it out, the above is a true statement. The reader may see a list of the baptized down to Nov. 1804, in No. XV. Periodical Accounts. I can assure him that the missionaries might have had more proselytes than they have, if they would have received such characters as these men report them to have received; but their object is to make *converts to Christ*, and not proselytes to themselves. Indeed so little are the assertions of this writer to be regarded, with respect to the character of the native converts, that it would be the easiest thing imaginable directly to confront them by the testimony of competent witnesses. Mr. John Fernandez, a gentleman who came from India early in 1806, makes the following declaration. "There are several Mahometan converts among the missionaries, and some very respectable Hindoos who have embraced Christianity. To the best of my recollection there are but two at Serampore who had previously lost cast: these had been for a long time reckoned Portuguese, and were not in worse circumstances than other people. Some of the highest class of Brahmins have, to my knowledge, embraced the gospel, whom the natives call Mookoorja, Chatterja, Barridja, &c."

The other sample is not inferior.

"In the course of several years" (says Major S. W.) "they have made about eighty converts, all from the lowest of the people, most of them beggars by profession, and others who had lost their casts. The whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion." That is, reader, thus say the *gentlemen lately returned from India*. I need not repeat the refutation of these falsehoods. Before, they were *all* said to have previously lost cast, but now it seems to be only *some* of them. But, "the whole of them were rescued from poverty, and procured a comfortable subsistence by their conversion." A considerable number of the Christian natives live many miles from Serampore, and subsist in the same manner as they did before their baptism, and without any aid from the missionaries. The subsist-



ence of others who reside in the neighbourhood of Serampore is from the same employment as it was before they became Christians ; and those who receive pay from the missionaries are such as are *employed* by them. Mr. John Fernandez says, " I have been present almost every time when the converts have professed their faith before the brethren, and have repeatedly heard the missionaries tell them, that unless they worked with their own hands they would receive no help from them. Enquirers were always kept for some time on probation." Some of them were Byraggees, a sort of religious beggars ; but they are no longer so when they become Christians. No one is supported in idleness. If any are bettered in their circumstances it is by being taught to be industrious and frugal. But many of those whom our author calls " beggars by profession" lived in much greater fulness by that way of life than they do now by labour ; and it is not very likely that they should have relinquished the one, and chosen the other, from interested motives. What is it that kindles the wrath of this man ? If a word be spoken against the character of these people while they continue heathens, he is all indignant ; but if they become Christians, the foulest reproaches are heaped upon them. Is it because these beggars are become industrious, and cease to live upon the superstitious credulity of their neighbours, that he is so offended ? Does he think that the British government would be overturned, if all the rest of the beggars were to follow their example ?" p. 86.

A man who can still get on with his pamphlet-making, in spite of such desperate scrapes of exposure, has nothing further to fear from conscience or shame.

From the degree of " uneasiness" and " alarm," which some of the missionaries acknowledge to be sometimes caused by their appearance in the villages, the Major takes occasion to infer, and reiterate perhaps fifty times over, that a little longer continuance of such conduct, and such effects, will lead to the destruction of the British empire and people in India. Mr. Fuller coolly observes,

" One would think then, the destruction of the *missionaries themselves* would be not only inevitable, but immediate. As the Brahmans are displeased with none but them and the native converts, if *they* escape, there is no cause for others to fear. The truth is, the common people are not so under the influence of the Brahmans as to be displeased with hearing them publicly confuted. On the contrary, they will often express their pleasure at it ; and when the latter remain silent, will call out, " Why do you not answer him ?"

It may be worth noticing, that the Major has ranted and railed against the senior Mr. Carey on account of the journey to Dacca, from not having taken the trouble to perceive that the person who accompanied Mr. Moore on that journey was Mr. William Carey, Mr. Carey's second son. It may also deserve to be mentioned, that the Major, speaking of one of the early Baptist missionaries, Mr. John Thomas, and a professed Brahmin convert, named Parbotee, says he had inquir-

ed after them, and had heard that they "both died raving mad in Bengal:" whereas Mr. Fuller informs us that Mr. Thomas, though his mind was deranged a month or two at one period of his life, yet died sane and happy; and that, as far as is known, Parbotee is still alive, that at least he was so in 1806, having been then seen by a friend of the missionaries, who left India that year.

Our quotations must conclude with the following paragraph.

"Some of these converts," (says Major S. W.) "have been expelled for gross immorality." True, and what then? "Such I am confident would be the fate of the remainder, were not the missionaries afraid of being laughed at."—But why should he imagine this? Does he think the Hindoos *all* bad men? or do they become such when they embrace Christianity? And why should the missionaries be supposed to retain bad men in their society for fear of being *laughed at*? Had they feared this, they had never engaged in the work. Did they fear this, they would not exclude so many as they do; or at least would not report it in their letters. I may add, it is not long since they had a fair opportunity to have entirely *desisted* from their work, and that in a way that would not have incurred the laughter, but possibly the commendation, of these men. They might also from that time have gone on to accumulate fortunes, instead of sacrificing every thing in a cause which they knew, it seems, at the same time to be hopeless." p. 90.

An interesting appendix is added, the substance of which consists of Swartz's celebrated apology, and a very long letter from a gentleman in India, addressed to Dr. Vincent, and published in the Report of the Society for promoting Christian knowledge, a letter which, if it were not anonymous, would be most valuable as a description of the actual moral condition of the people of India.

Since reading the Letter to Mr. Owen, we have received a *third* very large pamphlet of Major Scott Waring; we shall therefore reserve our comments on this writer for this latest, *as yet*, of his performances. The Letter to Mr. Owen is scarcely any thing more than a repetition, in the most shapeless disorder, of all that he had said in the Preface to his Observations. Never mortal was so "invincibly attached" to the phrases and sentences he has once written, as this. They are incessantly returning upon him, and he seems bound by some vow to let them into his page as often as they come. If so much of his pamphlet were deducted as consists of sheer iteration, it would hardly retain one fourth of its bulk. The author really now appears to us to stand some chance of silencing his opponents, by absolute stress of playing a sort of game of anagram on his own compositions, transposing a few favourite sentences and propositions into every possible change.



of series by which a new paragraph can be made, and thus multiplying pamphlets without end.

The due quantity of characteristic scurrility is not wanting in this Letter, though it is not so much applied to Mr. Owen, as to the missionaries, and all who have any manner of connexion with them; yet the writer very humourously proposes to "preserve the manners of gentlemen in arguing the question." But by far the most amusing and novel part of the performance, and indeed one of the best specimens of the ludicrous that we remember to have seen, is a very long and grave and laborious profession of his Christian faith, combined with a history of his theological studies; from all which it would appear, that the man against whom so many of us, indiscreetly, have more than insinuated a suspicion that he has no Christianity at all, and is scarcely acquainted with the bible, that even this very man is deep read in divinity, has been closeted many years with expositors and polemics, has an illuminated comprehension and profound veneration of the doctrines of the bible, has been the associate of devout and learned bishops and clergymen, was moved by piety of supererogation to read prayers to his regiment when in the military service in India, and, in fine, holds in due and most consistent abhorrence Voltaire, evangelical clergymen, sectarians, and "those British subjects, if there are any, who would crush Christianity in India." If his readers had been so fortunate as to know all this before, they certainly would not have been guilty of so much illiberality towards him; they would have comprehended that indignation at the profane insults offered by the missionaries to the Indian abominations, and a sincere attachment to Christianity, were very compatible and consistent feelings in a mind, that can at once entertain veneration for the New Testament, and antipathy against what are usually termed "evangelical" views of Christianity.

We shall not forget some parts of this pamphlet, in our notice of that which is since come to our hands.

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Art XI. *Judgment and Mercy for afflicted Souls: or Meditations, Soliloquies, and Prayers.* By Francis Quarles. A New Edition, with a Biographical and Critical Introduction; by Reginald Wolfe, Esq. 8vo. pp. lxiv. 332. Price 7s. 6d. bds. Longman and Co. 1808.

THE name of Francis Quarles is little known to the generality of readers, except in association with his "Emblems." Mr. Wolfe is intitled to our thanks for bringing forward a new edition of his "*Meditations*," a work of respectable merit and excellent tendency, and which certainly deserves more popularity than it has hitherto attained. The



plan of these meditations is thus concisely delineated by the editor.

\* The author divides his book into *two parts*; in the *first*, he introduces various immoral characters, indulging themselves in studied commendations (under the most plausible modes of reasoning) of their particular habits and pursuits: but, immediately afterwards, certain prohibitory texts of Scripture occur to them, which produces contrition and remorse; these are followed by a *soliloquy* on the heinousness of their sins, and by a *prayer* that they may be forgiven.

\* In the *second* part, the characters are not absolutely immoral, but appear to be overwhelmed by their miseries and afflictions. After some reflections on their wretched state, a *soliloquy* and *prayer* ensue; the former of which, as in the first part, reproves, and the latter administers consolation.' *Pref.* pp. iv. v.

These meditations are composed with much force of thought, exuberance of fancy, and richness of diction; the constant pomp of phrase, the rotundity of period, the parallelisms and antitheses for which they are remarkable, perpetually remind us of the pages of Johnson. Unhappily, the author was not gifted with that quick and delicate perception of propriety, which men of fervid temperaments so greatly need, and so commonly want; and the age in which he lived could furnish scarcely any teachers, or specimens, or rules, of what is correct in literary taste. It may therefore be naturally supposed, that the work is not free from quaintness, coarseness, puerility, or extravagance. The genuine excellences, however, with which it abounds, are, in our opinion, amply sufficient to protect it from severe censure, and justify its redemption from neglect. We shall select an entire specimen from the first series of characters; and we take that of the *Hypocrite*, not as pre-eminent in merit or utility, but as peculiarly displaying the author's manner, sentiments, and prejudices.

\* THE HYPOCRITE.

\* *His Prevarication.*

\* There is no stuff to make a cloak of like *religion*! nothing so fashionable, nothing so profitable: it is a livery wherein a wise man may serve two masters, God and the world, and make a gainful service by either. I serve both, and in both, myself, by prevaricating with both.

\* \* In the second part, there is probably less *genius* than in the first; although the *style* is freer from vulgarisms and eccentricities of expression: but we are told by Quarles's widow, that this second part "was taken from the author by a sly hand, and presently printed without his knowledge; so that, as in like cases it always happens, it came forth much unsuitable to the author's mind, both in the form and matter of it." See Ursula Quarles's Address to the "Courteous Reader," prefixed to the Second Part, post. p. 173.

Before man, none serves his God with more severe devotion ; for which, among the best of men, I work my own ends, and serve myself. In private I serve the world, not with so strict devotion, but with more delight ; where, fulfilling of her servants' lusts, I work my end, and serve myself. The house of prayer who more frequents than I ? In all Christian duties who more forward than I ? I fast with those that fast, that I may eat with those that eat : I mourn with those that mourn : no hand more open to the cause than mine, and in their families none prays longer and with louder zeal. Thus, when the opinion of a holy life hath cried the goodness of my conscience up, my trade can lack no custom, my wares can want no price, my words can need no credit, my actions can lack no praise. If I am covetous, it is interpreted providence ; if miserable, it is counted temperance ; if melancholy, it is construed godly sorrow ; if merry, it is voted spiritual joy ; if I be rich, it is thought the blessing of a godly life ; if poor, supposed the fruit of conscionable dealing ; if I be well spoken of, it is the merit of holy conversation ; if ill, it is the malice of malignants. Thus I sail with every wind, and have my end in all conditions. This cloak in summer keeps me cool, in winter warm, and hides the nasty bag of all my secret lusts. Under this cloak I walk in public, fairly, with applause ; and in private, sin securely without offence, and officiate wisely without discovery. I compass sea and land to make a proselyte, and no sooner made, but he makes me. At a fast I cry *Geneva*, and at a feast I cry *Rome*. If I be poor, I counterfeit abundance to save my credit ; if rich, I dissemble poverty to save charges. I most frequent *schismatical lectures*, which I find most profitable ; from whence learning to divulge and maintain new doctrines, they maintain me in suppers thrice a week. I use the help of a lie, sometimes as a religious stratagem, to uphold the Gospel ; and I colour oppression, with God's judgment executed upon the wicked. Charity I hold an extraordinary duty, therefore not ordinarily to be performed. What I openly reprove abroad for my own profit, that I secretly act at home, for my own pleasure.

‘ But stay, I see a hand-writing in my heart, which damps my soul ; ’tis charactered in these sad words,

*The congregation of the hypocrites shall be desolate. Job. xv. 34.*

*The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment. Job, xx. 5.*

*The hypocrites in heart heap up wrath ; they die in their youth, and their life is amongst the unclean. Job, xxxvi. 13. 14.*

*An hypocrite with his mouth destroyeth his neighbour ; but through knowledge shall the just be delivered. Psal. xi. 9.*

*Woe be to you hypocrites. Math. xxiii. 13.*

*Beware of the leaven of the Pharisees, which is hypocrisy. Luke xii. 1.*

#### *His Soliloquy.*

• How like a living sepulchre did I appear ! without, beautified with gold and rich invention ; within, nothing but a loathed corruption. So long as this fair sepulchre was closed, it passed for a curious monument

of the builder's art; but being opened by these spiritual keys, 'tis nothing but a receptacle of offensive putrefaction. In what a nasty dungeon hast thou, my soul, so long remained unstified! How wert thou wedded to thy own corruptions, that couldst endure thy unsavoury filthiness! The world loved me, because I seemed good; God hated me, because he knew me to be wicked. I had no friend but myself, and that friend was my bosom enemy. O my soul, is there water enough in Jordan to cleanse thee? Hath Gilead balm enough to heal thy superannuated sores? I have sinned; I am convinced; I am convicted. God's mercy is above dimensions, when sinners have not sinned beyond repentance. Art thou, my soul, truly penitent for thy sin? Thou hast free interest in his mercy. Fall then, my soul, before his mercy-seat; and he will crown thy penitence with his pardon.

*His Prayer.*

O God, before the brightness of whose all-discerning eye the secrets of my heart appear; before whose clear omniscience the very entrails of my soul lie open: who art a God of righteousness and truth, and lovest uprightness in the inward parts; how can I choose but fear to thrust into thy glorions presence, or move my sinful lips to call upon that name, which I so often have dishonoured, and made a cloak to hide the baseness of my close transgressions? Lord, when I look into the progress of my filthy life, my guilty conscience calls me to so strict account, and reflects to me so large an inventory of my presumptuous sins, that I commit a greater sin, in thinking them more infinite than thy mercy. But, Lord, thy mercies have no date, nor is thy goodness circumscribed. The gates of thy compassion are always open to a broken heart, and promise entertainment to a contrite spirit. The burden of my sins is grievous, and the remembrance of my hypocrisy is intolerable. I have sinned against thy Majesty with a high hand, but I repent me from the bottom of an humble heart. As thou hast therefore given me sorrow for my sins, so crown that gift in the freeness of remission. Be fully reconciled to me, through the all-sufficient merits of thy Son, my Saviour; and seal in my afflicted heart the full assurance of thy gracious favour. Be thou exalted, O God, above the heavens, and let me praise thee with a single heart; cleanse thou my inward parts, O God, and purify the closet of my polluted soul. Fix thou my heart, O thou Searcher of all secrets, and keep my affections wholly to thee. Remove from me all bye and base respects, that I may serve thee with an upright spirit. Take not the word of truth out of my mouth, nor give me over to deceitful lips. Give me an inward reverence of thy Majesty, that I may openly confess thee in the truth of my sincerity. Be thou the only object and end of all my actions, and let thy honour be my great reward. Let not the hopes of filthy lucre, or the praise of men, incline me to thee; neither let the pleasures of the world, nor the fears of any loss, entice me from thee. Keep from me those judgments my hypocrisy hath deserved, and strengthen my resolution to abhor my former life. Give me strength, O God, to serve thee with a perfect heart, in the newness of life, that I may be delivered from the old man, and the snares of death. Then shall I praise thee with my entire affections, and glorify thy name for ever and ever.' pp. 51—59.



There were too many archetypes of this character, we fear, in the medley age which it was the author's destiny to observe, and we hope there were some in the church of England, to which Mr. Quarles was zealously attached. That age or community in which there are no hypocritical professors, must be miserably destitute of sincere Christians; religion itself must have become exceedingly strange and unpopular, when there is no secular inducement to assume its appearance: we shall not be quite secure from counterfeit bank-notes, till Public Credit is deposed from her throne in Threadneedle-street. The Christian reader must remember, in mercy to the few dashes of bigotry which are to be found in Mr. Quarles's book, that it is exceedingly difficult to preserve a liberal, impartial, and benevolent spirit, in times of religious and political contention. He will deem them fully atoned, we hope, by the genuine Christianity which breathes along most of these pages.

Mr. Wolfe, it seems, would have been better satisfied with his author, if there had been a little more zeal against schismatics, and a little less zeal for Christian truth.

'Some passages may appear to savour a little of those principles now technically called *evangelical*; but it must be remembered that they were written by their AUTHOR with other feelings, and other motives, than those by which the present *evangelical Sectarists* seem to be actuated.' p. xlix.

Mr. W. should have favoured us with the meaning of the term *Sectarist*, as distinguished from "Sectary." Is there some doctrine or system maintained in the religious world, under the name of Sectarism, which asserts the abstract propriety of schism and separation? We know of none. He should also have stated in what respects the religion of Quarles was different from that of pious men in the present day, whom he commodiously confounds under the term "*evangelical sectarists*;" and what *are* the culpable "*feelings*" and "*motives*" by which they are actuated. We know of none. It would give us pleasure to ascribe this absurdity to sheer ignorance, and to the facility with which men, not absolutely crazed, sometimes permit themselves to believe and circulate calumnies which they can neither verify nor understand: especially we are disposed to this leniency of explanation, from Mr. Wolfe's regard to "*the good which may ensue to all classes of society from the perusal of these pages*" Pref. p. v. But we cannot avoid noticing a curious fact, that considerably embarrasses our estimate of his character; by way of proving "*that Quarles had the most upright notions, and a proper sense of the relationship between man and his Redeemer,*"

he quotes a prayer in which that Redeemer is not once mentioned, nor his atonement once recognized, nor his intercession once pleaded! How awfully does the fear of appearing religious among the sceptical and profane, obscure the judgement even of men who would be thought "sincere lovers of our excellent Church Establishment," counteract the best dispositions, and wither those emotions and convictions which might grow into genuine piety!

In other points, Mr. W. has performed the office of Editor with a portion of ability that claims respect for himself and patronage for his work. The select specimens of Quarles's poetry are chosen with much propriety; and the biographical and critical notices are ample, interesting, and judicious.

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Art. XII. *Essay on the Theory of Money and Exchange*. By Thomas Smith, 8vo. pp. 235. Price 7s. bds. Cadell and Davies. London. 1807.

THIS author is very extensively and accurately acquainted with the practical part of his subject. We have met with few individuals, who, either in conversation or in print, displayed so much knowledge of the general range of mercantile transactions, or possessed so clear a discernment of the part which is played in them by money. He exhibits the information of a person variously and largely conversant in trade, and who has looked upon its operations with an eye unusually intelligent. His explanations of complicated transactions are uncommonly perspicuous and satisfactory. He has clearly described many subtle errors, which authors of no little name have diffused on the subject; and if he has not discovered, he has at least adopted, several important truths, which are yet but little known, and gain but few advocates.

His misfortune is, that he has undertaken a task for which he is by no means qualified. Perceiving that several of the attempts to trace the phenomena of money to a general principle had failed, he must needs adventure in the same enterprise himself; and in this he has been woefully misled. He was capable of doing the science good service in his own department; but, by employing himself in another, to which he was an absolute stranger, he has performed one part of the task imperfectly, and the other absurdly: he has injured good work by endeavouring to render it suitable to bad, and therefore produced a commodity which, on the whole, is not of the best quality.

We have had occasion, in one or two late articles on the subject of money, to take particular notice of an opinion which almost universally prevails, that money, by which is meant coined gold and silver, is a measure or standard of value. In our review of Mr. Wheatley's work, we demonstrated, at con-

siderable length, the absurdity of this position ; and traced some of the many erroneous conclusions which are derived from it. Mr. Thomas Smith, who knows more of the subject than Mr. Wheatley, seems clearly to have seen the fallacy of this opinion. "The great mistake," he says, "into which, it is conceived, the writers upon money have fallen, is, that they have not gone deep enough for a foundation whereon to rear their speculations. Finding that gold and silver had, in all ages, been employed as the circulating medium, and that the quantity of these in a coin was always equal, or nearly equal, to the value it passed for, they concluded that these metals were the *standards of value* ; and therefore they have employed all their labours and skill in vain endeavours to reconcile the different phenomena of money to this idea ; and this they did, although, at the same time, they allowed that the metals themselves varied in value ; consequently, they ought to have seen the absurdity of attempting to establish any article of variable value, the *invariable* standard of value ; and should therefore have sought for some other." To the same purpose he observes, a few pages onwards, "The very circumstance allowed by all these writers," (the writers who represent gold and silver coin as a measure or standard of value) "that gold and silver vary in value themselves, is a most convincing proof that there exists another standard of value, else how could the variation in their value be ascertained ?"

The notion, however, of a standard or measure of value, had taken too firm possession of his mind to be easily eradicated. When gold and silver, therefore, answered not his purpose, he set to work to discover something else by which this important function of measuring was discharged. This, however, was a difficult task ; for the objection which applied to gold and silver, applied to every other conceivable commodity. The author, therefore, was driven to a very violent shift. He found a passage in Montesquieu, which he quotes, and in which it is stated that "The blacks, on the coast of Africa, have a sign, purely ideal, for fixing the value of their commodities ;—when they wish to make an exchange of them, they say, such an article is worth three macutes, such an other is worth five macutes, and such another, ten ; and yet a macute can neither be seen nor felt ; it is entirely an abstract term, and not applicable to any sensible object. Is it a coin ? Is it a token ? Is it a measure ? It is neither a coin, a token, nor a measure ; for they do not exchange their merchandize for three, five, or ten macutes, but for some article worth the same number of macutes." In this statement, Mr. Smith found exactly the measure or standard of value which he wanted. He declares, accordingly, that the real standard of value is "a nominal



or imaginary one, of which the coins, passing in circulation, are only symbols or tokens." The passage from Montesquieu, he says, "is an exact description of what is meant by an imaginary standard. Indeed," he adds, "it is conceived that, without it, little or no intercourse could be carried on betwixt man and man; because all value being comparative, it would be impossible for mankind, especially in the present improved state of society, to make the daily exchanges of property, without assuming some fixed point, upon which to found their calculation of the value of each article." In another passage, he says, "This ideal standard, or, as it will in future be called, the Standard Unit, appears to be something of the same nature with the letter placed for the unknown quantity in algebra; it has no real value itself, but, by it, the relative value of all articles *are*\* fixed, all accounts are kept, and all exchange of property is settled."

In all this, the luckless author has been following a mere phantom. There is in reality no fixed standard of value; and the absurdity, the ridiculous absurdity, of Mr. Thomas Smith consists in this, that after seeing far enough into the subject to perceive that no commodity is calculated to afford a standard of value, he should have supposed an abstract idea, an absolute nonentity, capable of measuring value. He might just as reasonably have talked of measuring water-casks by the sound of a trumpet. The fact is, that one commodity measures the value of another, and there neither is nor can be any other measure. That commodity which is the most commonly employed in purchases, is that by which the relative value of commodities is most commonly expressed; and as gold and silver, within a limited time and a limited space, in the same country, for example, and the same age, vary but little in their value, they afford, in all transactions that occur within these limits, a standard which is sufficiently accurate for practice. For distant times and places there neither is, nor can be, any standard. All that can be gained is an approximation, which is greater or less according to circumstances.

Considering the uncommon discernment which Mr. Thomas Smith displays on other topics connected with his subject, it is lamentable to contemplate the nonsense which he utters concerning the *Standard Unit*. He tells us the Pound sterling is the Standard Unit in England. It seems a singular suspension of the reasoning power to have been unable to reflect,

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\* This grammatical error we point out with no invidious intention. The author sets not up the pretensions of a scholar. But he should have been a little more read before he attempted theoretical discoveries.

that the Pound sterling has at various times expressed very different values.

He very humbly thinks, however, that in this *Unit* he has made a notable discovery. "The existence of the standard," he says, "has hitherto escaped the notice of all the writers on this subject; even *Dr. Adam Smith* appears to have been quite ignorant of it." Nothing is so easy now-a-days as to find things in which *Dr. Adam Smith* was ignorant. The time, we trust, is coming, when our countrymen will be dull enough to discover fewer errors in that writer. But at present they are so generally wise and discerning, that they find *Dr. Smith* to be ignorant on almost every topic of political economy. It is a pity, however, that he did not know more about the *Standard Unit*. Had he been but a convert to the doctrine of the Unit,—whether he would have been of more utility to his species, is one question; but he would certainly have written a very different book from the *Inquiry into the Nature and Causes of the Wealth of Nations*.

But *Mr. Thomas Smith* has been unfortunately deceived, in the fact on which his idea of the imaginary standard is grounded. *Montesquieu* has credulously inserted in his ingenious work many erroneous statements of travellers, and this is one. Had *Mr. Smith* but taken the trouble to look into *Mungo Park's* interesting book of Travels, he would have found how the fact stands, and would perhaps have discovered a little of the truth in regard to his ideal Unit. As this passage affords a practical refutation of our author's conceit, more generally instructive than abstract reasoning, and presents some curious facts in the history of money, it is highly worthy of insertion. After mentioning how much of the trade of the Africans is carried on by simple barter, *Mr. Park* says (See Travels in the Interior of Africa, p. 27) "In thus bartering one commodity for another, many inconveniences must necessarily have arisen at first, from the want of coined money, or some other visible and determinate medium, to settle the balance or difference of value, between different articles; to remedy which, the natives of the interior make use of small shells, called *cowries*. On the coast, the inhabitants have adopted a practice which I believe is peculiar to themselves. In their early intercourse with Europeans, the article that attracted most notice was iron. Its utility in forming the instruments of war and husbandry, made it preferable to all others; and iron soon became the measure by which the value of all other commodities was ascertained. Thus a certain quantity of goods of whatever denomination, appearing to be equal in value to a bar of iron, constituted, in the trader's phraseology, a bar of that particular merchandize. Twenty leaves of tobacco,

for instance, were considered as a *bar* of tobacco; and a gallon of spirits (or rather half spirits and half water), as a *bar* of rum; a bar of one commodity being reckoned equal in value to a bar of another commodity. As, however, it must unavoidably happen, that, according to the plenty or scarcity of goods at market in proportion to the demand, the relative value would be subject to continual fluctuation, greater precision has been found necessary; and at this time, the current value of a single bar of any kind is fixed by the Whites at two shillings sterling. Thus a slave whose price is 15*l.* is said to be worth 150 bars."

The first and second chapters of the present Essay are employed to shew the nature of the standard unit, and the relation which coins bear to it. The third is intended to explain the nature and properties of paper money. On this last subject the author very clearly and sensibly explains one important distinction, which has indeed been explained before, but which has been overlooked by almost all our late writers on the subject of money, and of which the neglect has led many of them into the most erroneous conclusions. This distinction relates to a difference in the kinds of paper money. There are two kinds, of which the properties are extremely different. The first is the paper money issued by government, and which the people are obliged to take; the second is the promissory notes of bankers, payable on demand, and which the people take or not as they please. Of the first sort there may easily be too much poured upon the country, and this is almost always the case whenever it is used as an expedient; hence depreciation ensues in proportion to the glut. Of the latter too much can never be introduced into the country, and depreciation cannot be the consequence of it. Nothing can be of more importance than this doctrine, and we refer the public to Mr. Smith's illustrations. We wish he had confined his work to such useful topics as this, and had moved clear of some other doctrines, from which he has not come off so handsomely.

He engages, for example, with the suspension of payments in cash at the Bank of England. He undertakes the defence of that measure in a high strain indeed; for he pronounces it, not only to have been wise and necessary at the time of its adoption, but to be so at this moment, and in all time to come, such indeed as ought never to be altered. We confess when we read the dedication of the book, we expected some sturdy doctrines in favour of certain kinds of policy. It runs thus, "To the Right Honourable Lord Viscount Melville, &c. &c. My Lord,—The following essay, being upon a subject, the accurate knowledge of which is of the greatest consequence, not only to the manufactures and commerce of this country,



but also to the regulation of the finances, and, consequently to her political existence, I conceive it cannot be more appropriately dedicated than to ONE, who has spent a long and active life, in laborious exertions, for the advancement of those objects, and for the general benefit of the country. That your lordship may still be spared, and enabled to assist your sovereign and country with your counsels and labours, for a great length of time to come," is the sincere prayer of, my lord, your lordship's most obedient and most devoted humble servant, Thomas Smith." In this offerer of sincere prayers that Lord Melville may get into the ministry and remain in it, "for a great length of time to come, we did expect that the suspension of payments would not want an advocate; but Mr. Thomas Smith has outstripped our expectation. "That banks ought always to be ready to give gold for their notes," he says, "is a vulgar error, which ought long ago to have been exploded." The reasons for this *original* opinion we shall examine, or rather, perhaps we ought to say, mention; for of examination, if that means refutation, they can hardly be said to stand in need. They are stated in that approved and familiar form early known to us by the title of question and answer.

"First. Do the banks, when they issue notes, receive gold for them?

"They certainly do not. It has already been stated, that they issue their notes upon the credit of bills, at a short date, lodged with them."

We beg Mr. Thomas Smith will permit us to ask him a question.—Of what concern is it to the public, what the commodity, or commodities may be, in exchange for which the banker gives his notes? If he receives not gold, he receives what is worth the gold which his note represents. Does not his note procure him all the advantage which cash equal to what it denotes would have procured? Does not a note of 1050*l.* advanced on a bill of exchange, bring him the same interest as if he had advanced 1000 guineas? But Mr. Smith, whose eye, however penetrating near at hand, seems to have but a poor faculty at looking about him, has not seen that bills of exchange are just as much exempted by this argument from all obligation to pay, as the promissory notes of bankers. We buy, let us suppose, 50 gallons of brandy from Mr. Smith, and pay him by a bill at six months. In this case we neither received gold nor even banker's notes, when we advanced our bill. Would Mr. Smith, therefore, account it a satisfactory answer, if, when he came to demand payment of his bill, we should say that we did not receive money for it, and that it was a vulgar error to suppose we were under any obligation to give money? But let us hear Mr. Smith once more.

“ Secondly. Do the banks bind themselves in the body of these notes to pay gold for them ?

“ They do not. They expressly say, that they will pay one pound one shilling, five pound five shillings, twenty pounds, one hundred pounds, &c. by which is merely to be understood, that they engage to account for that proportion of the standard unit of the country.”

But the standard unit, Mr. Smith says, is nothing real ; “ it can neither be seen nor felt ; it is an abstract term, and not applicable to any sensible object.” These are his own words, as quoted from Montesquieu. A banker's note, therefore, promises to pay nothing real, nothing which can be either touched or seen ; it only promises that the issuers will account for one, five, or twenty, &c. abstract ideas ! a comfortable doctrine this for the bankers. There are not wanting bankers who have some experience of this kind of payment.

By a wretched quibble, Mr. Smith, we do not say wittingly, attempts in this answer to obtrude a bareface untruth. The banks *do* promise to pay gold for their notes, if by gold be meant, as in talking indiscriminately of cash payments always is, coined money of the realm. It is not on the abuse of a term, that a doctrine in political economy can be established. When a bank promises to pay one pound, it promises literally to pay twenty shillings in coined silver of the realm. But the law has rendered it optional for every party owing silver coin, to pay it in gold, at the rate of one guinea for twenty one shillings. Whoever therefore promises to pay pounds, promises to pay either gold or silver coin according to these proportions.

The argument from the bills of exchange is equally applicable to this sapient observation as to the former. Let us take the foregoing case of a bill paid to Mr. Smith, for 50 gallons of brandy. This bill only binds the party to pay pounds. But pounds, according to Mr. Smith, are neither gold nor silver ; and assuredly they are not banker's notes. They are, by our author's doctrine, mere abstract terms. We are pretty sure, however, that he would not like to be paid by mere abstract terms for such bills as he might hold. But we cannot proceed any further with this foolery.

The last great division of the author's subject relates to the theory of exchange. In this part he shews himself accurately acquainted with business, and dexterously unravels some intricacies in the commercial intercourse of different nations, by which authors of reputation are frequently puzzled and misled. We heartily recommend the chapter to all those who desire clear ideas on the subject of exchange ; a subject much mis-

understood, but not, after all, remarkably difficult. The chapter, notwithstanding, ought to be read with much caution; for some important errors are blended with many useful and ingenious observations. To separate, however, the wheat from the chaff, would be a tedious task, and not suited to a Review.

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Art. XIII. *Sermons, occasioned by the sudden Death of the Rev. Peter Thomson*, late Minister of the Scotch Church, Leeds. To which is prefixed, a Memoir of his Life. By Adam Thomson, Minister of the Associate Congregation in Coldstream. 8vo. pp. 326. Price 3s. 6d. Leeds, Baines; Ogle. 1807.

**F**ROM the different relations which Mr. Peter Thomson sustained, as a father, a husband, a pastor; and more especially, from the fidelity with which he discharged the arduous duties of these several relations, which must ensure to him the admiration and esteem of all observers; his sudden death, at the age of twenty-seven, could not fail to prepare the minds of his destitute flock for a tender reception of those important instructions which are to be found in this interesting volume.

After furnishing a short memoir of his brother, equally honourable to the character of the deceased, and to the affectionate heart of the survivor, Mr. T. presents us with four discourses on the three following subjects: "On the distress occasioned by the death of dear friends."—"On the consolations which support believers when their pious friends are removed by death."—"On the future happiness of the saints in having all causes of grief removed." These subjects, interesting in themselves, and peculiarly suited to the situation and feelings of the audience to whom they were addressed, open a wide field to an enlightened, contemplative, affectionate mind. They allow the preacher to introduce every moral speculation of importance, and every discovery in Revelation that constitutes its characteristic worth. They permit him to indulge in all the various feelings of sorrow, resignation, sympathy, and hope. If ever we have an opportunity of penetrating into his soul, it is when such subjects as these occupy his thoughts. They form a kind of mental mirror, which accurately reflects his intellectual and moral features; for the feelings, which such subjects excite in a well organised and regulated mind, cannot be mimicked with success.

Mr. T., whose temper of mind seems to qualify him for descanting on themes of this nature, has not failed to take advantage of the unbounded latitude they afford. Well acquainted with the writings of modern moralists, he has employed with success many of their finest sentiments to enrich his discourses; and, what was more important, he has adorned



them with the more instructive and pathetic language of Prophets and Apostles ; who, for vigour of conception, tenderness and beauty of expression, and richness of sentiment, surpass all the boasted remains of Grecian Poesy and Ethics. Almost every tender expression of grief to be found in the sacred records, is brought to aid his general design ; and in the mournful picture of distress which his pencil has drawn, we meet in succession with all the sons of affliction described in those records, who, each in their turn, tell us their several griefs. Perhaps he has introduced too many objects of distress, to produce a distinct and well-defined impression of sympathetic sorrow. We look around us, and find no one single individual mourner with whom we may sit down to weep. We attempt to feel for the distresses of each ; but we attempt a task too great for the narrow sympathies of humanity. This fault of crowding the scene with too much incident, is natural to a young mind ; and we doubt not but Mr. T. will perceive the justice of our remark, as he becomes accustomed to the art of compositions. Considerable taste, however, combined with native sensibility, is discoverable in the selection and disposition of the several incidents by which he would melt his hearers into grief, soothe them into submission, or animate them into hope. We were much pleased to observe also the strictly evangelical bias which Mr. T. would give to the minds of his audience and his readers, instead of amusing their fancy, and darkening their understanding, with the fanciful dreams of the poet, or the sublime but cold and obscure speculations of the philosopher. Such fictions, and such speculations, are sure to attract the attention of those who prefer elegance to truth ; and we are sorry to reflect on that perversion of public taste which the present age so manifestly discovers in their favour. But to these Mr. T. disdains to resort, as a trick to win the esteem and countenance of corrupted minds. If he attains to the praise of ingenuity or elegance, it is not by the sacrifice of truth.

Among several defects in this work, prolixity is the most obvious. Brevity, if it does not render our meaning obscure, will always add strength and vigour to the sentiment we intend to convey. We may spin it so fine, that at length it becomes weak as a spider's web. This effect is sometimes observable in the sermons before us. Excess in quotation is another fault worthy of remark. The reader is almost led to suppose, that Mr. Thomson must have had his common place book continually before him, while he was composing these discourses. When we have stated our own sentiments with all the perspicuity and force we can command, a passage from scripture, or even from the writings of some uninspired sage, may illustrate and con-

firm them. But a perpetual recurrence to the bare phraseology of scripture, merely for the sake of quoting it, and the accumulation of such quotations one upon another, will produce a very contrary effect; the majesty of scripture is degraded, and the unity and force of the author's composition is destroyed. The passages which Mr. T. has selected are in general highly appropriate; we only regret that they are too numerous. The last fault we shall notice is a little degree of affected sensibility. Silence, and not loquacity, is the natural effect of genuine sorrow; nor do we feel disposed to ascribe more tenderness of heart, or more real pungency of grief to any one, because he explains to us how acute are his sorrows. Perhaps the author might have been deceived by the false taste of Sterne, and others of the same school. The following expression seems to indicate that he has made them his model. "The very thought fills my heart with intolerable anguish, and ——" p. 290. Such expressions are unnatural. A man oppressed with *intolerable anguish* would not find language come so easily to his relief. If Mr. T. would study the models of true taste, we are persuaded he would not find them guilty of this outrage on the laws of human nature. A phrase immediately precedes this intimation, which ill-prepared us to sympathize in the author's anguish: "a helpless family have been bereft of a kind and *dutiful* husband, father and protector."

As a specimen of the author's style, which is not wholly free from Scotticism, we select the following passage.

"Hitherto, my brethren, we have looked only at the dark side of our subject. We have been visiting "the land of darkness and the shadow of death; a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness."\* Let us now, by faith, take our station on the top of Pisgah. Here a bright prospect opens. From this sacred eminence, let us delight our eyes, with such a view, as we are able to take, of the promised land—"the goodly heritage" provided for the people of God,—"the land flowing with milk and honey." Let us behold the mountains of myrrh, and the hills of frankincense. Let us survey "the valleys covered over" with all manner of precious fruits. Let us look at "the fountains of living waters, clear as crystal," and "the rivers of pleasures," by which the fruitful fields are so beautifully intersected. Let us view "the city of the great King, of which such glorious things are spoken."—It is "beautiful for situation, and the joy of the whole land" "Its light is like unto a stone most precious,—"for the glory of God doth lighten it." Its wall, great and high, is of jasper; the foundations of it are garnished with all manner of precious stones. The gates are of pearl; and the street of the city is pure gold, as it were transparent glass.† Let us behold the numerous, the beautiful, the magnificent mansions‡ reared by the hands of the di-

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\* Job x. 20, 21. † Rev. xxi. ‡ John xiv. 2. 3.

vine Redeemer, for the reception of his people, Let us meditate on the honours and the happiness of the glorified inhabitants of this "better country." Let us suppose, that we see our dear departed friends adding to their numbers, and rejoicing in their joy. Let us imagine, that we hear them uniting their accents of praise with those of other glorified spirits, singing the song of Moses, the servant of God, and the song of the Lamb." After this, let us exult in the hope, that we shall shortly join their company; that we shall partake of their enjoyments; and that we shall engage in their exercises, "serving God day and night in his temple;"\* and singing, with unceasing wonder and heart-felt gratitude, the praise of the glorious Redeemer, in that enraptured language, which, even in "the house of our pilgrimage," we are permitted to employ: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for and ever. Amen."† pp. 170—172.

The volume is in general deserving of our warm recommendation; and we agree with the author in hoping it may prove a balm of consolation to many a wounded heart.

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Art. XIV. *The Resurrection*, a Poem. By John Stewart, Esq. Author of "The Pleasures of Love," 8vo. pp. 253. Price 7s. Longman and Co. 1808.

THE nature of Mr. Stewart's former work, was not so incongruous, as its title would seem to indicate, with the solemn subject of the poem now before us. If its poetical merit could claim but little praise, its moral tendency deserved but little censure. We have no reason from either work to think harshly of the author's designs or disposition; we ascribe his errors as a moralist to no other cause than his defects as a poet, and cannot indeed avoid recognizing the orthodoxy of his professed creed, and the tone of devotion that prevails in this Poem. But in all parts of it, there is unquestionable evidence of a mind unusually perplexed; a mind possessing a variety of heterogeneous and disorderly ideas, with as little power to manage them, as a chairman in a riotous debating club, where every one is eager to speak, where some are choaked with vehemence and some stifled with pressure, where all are faint, yet impetuous, and the result of the universal struggle is unintelligible clamour and ludicrous confusion. His sentiments have not time to develope; his phrases have not room to make sense. One would think on some occasions that his memory is the only faculty in exercise; and that every thought which occurs is immediately ushered into public, with little other order than that of a surprised garrison who rush forth into the uproar as fast as they wake. If Mr. S. had taste and force of intellect enough to keep order in his head,

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\* Rev. vii. 15. † Rev. i. 5, 6.



there would be a chance of his rendering effectual service to the public, and acquiring a merited good name. He has a stock of materials, as we have hinted, not deficient in value, variety, or splendour; but he too often betrays a most unfortunate want of skill to work them up. We shall give a specimen or two.

' Though, wrapt in night's impenetrable gloom,  
Each mortal form must moulder in the tomb,  
While o'er the sod the glow-worm's lamp shall burn  
In emerald blaze, and wake the silent urn;  
Far, far beyond her tenement of clay,  
The rescued spirit mounts the ambient way,  
Leaves, far behind, the wind's tumultuous roar,  
And plies her voyage for her native shore.'—p. 81.

Now we beg Mr. S. and the reader to reflect, whether there is any instance, real or conceivable, of a lamp, a glow-worm's lamp, waking an urn; whether there is any instance of an urn or any thing else possessing such powers of vision, as to be put to sleep by the sun all day, and yet waked by the glow-worm's lamp at night; whether there is any instance of a body or spirit desiring to be *rescued* from a *tenement*; whether there is any chance of plying a voyage more successfully, by getting rid of the wind, and *mounting* any way whatever, even an ambient way. The passage is full of incongruous imagery; the figures separately are good, but they are miserably deformed in a tasteless combination.

We will add another of the passages which are remarkable for this disgusting fault in composition; we shall leave the author and the reader to settle its merits without any comment of our own, as they may possibly tell us, with a just sneer at our incapacity, that we should find it easier to ridicule than understand.

' Nor may thy power, sweet source of vision! rest  
To give celestial *insight* to the *breast*,  
To give *unfledged* imagination force.  
And trace (*what?*) to glory's uncreated source,  
Whose fiat *strong unmoors* the *ardent* soul,  
And from the *line* can waft it to the *pole*!  
Till o'er *this fading span* the spirit rise,  
On *ransom'd hope* to mount the *yielding* skies;—  
And as the prophet who in darkness lay,  
Whelm'd 'neath the deep immeasurable way,  
Heard o'er his head, while loud the ocean raves,  
The harmless *echoes* of the booming waves;—  
So can this *holy light* *refulgent glow*,  
Amid the *glooms* of misery below,  
And through the *vale of tears*, tho' storms molest,  
Point to the *haven* of eternal rest! p. 101.

There is scarcely a fault which a writer is liable to commit, that might not be exposed from the present work; we are not giving lectures on composition, but the public should be apprized of the extreme inaccuracy with which a poet may be chargeable, who is neither dull nor illiterate.

'Such was *thy* son, Columbia! in the hour  
*You* burst th' enchantment of the classic bower;' p. 71.

'Lives there a man who madly *dare* resign—' p. 66.

'Say why the woolly negro *dare* to smile,' p. 16.

'How Horeb's rock *impell'd* the gushing wave,' p. 8.

Ecce iterum!

'Still as th' unguided *voyage* she would *soar*.' p. 11.

'Like the lorn *vestige* (Palmyra) on yon torrid sands  
 That *reads* a volume where each fragment stands,' p. 2.

'Have ta'en their voyage for that happier shore.' p. 2.

'Angel of Vision! who selected *stands* (stand'st)

'Who *joys* (joy'st) &c.

'*Feigns* in Religion's cause *her cant sublime* (whose?)  
 And *parawns* that name to *sanctify* the crime,' p. 47.

'Lively, yet pensive; sportive, yet serene'—!! p. 83.

'On *nimble* plumes the *floating* cherubs fly,' p. 111.

It may surprise the reader to find that Mr. Stewart is capable of writing some passages, which, though far from blameless, possess considerable merit.

'Yet, glorious truth! not still the grave shall hold  
 The long-lost captives that her chains enfold!  
 When the dread morn of RESURRECTION beams,  
 And warmth, returning, feeds the vital streams;  
 Then the lit eye once more its rays shall shed,  
 And the flush'd cheek recal its roses fled,  
 Then, all the joints shall know each portion'd part,  
 And the red rills gush proudly round the heart;—  
 When hope and memory chase the waveless rest,  
 And swell with meeting tides the trembling breast;  
 When all life's sophistries, at last, are o'er,  
 And its allurements captivate no more.' pp. 72, 73.

'Say, Power supreme! shall those on earth we love,  
 Nor feel nor know the intercourse above?  
 Shall all those hopes that swell the heart the while,  
 Not meet in heav'n the transport of a smile?  
 Shall the dear friends in memory's page that dwell,  
 Not hear we linger'd o'er their narrow cell?  
 O thou! whose blossoms, nipp'd in early bloom,  
 Untimely wither'd in the envious tomb!  
 Say, shall no more our scenes of youth be dear,  
 Lost the fine link of sweet communion here

When pleasure sported on the *bier* [grave,] of care,  
 And lit her sunshine for our hearts to share?  
 Shall all the buds of opening life, that blew  
 In hope's fair garden, and in fancy's dew,  
 No more the smile of fond remembrance claim,  
 And picture hours of innocence the same,—  
 Hours, with the brother of my childhood spent,  
 When the light heart was cradled by content?  
 Shall I not then each well-loved feature trace,  
 Recal thy smile, and spring to thine embrace?  
 Yes! as the sailor, who by tempests tost,  
 On some lone coast survives his shipmates lost,  
 Spreads for his native home, once more, the sail  
 That swells exulting to the fav'ring gale:  
 And joyful strains, the rising shore in view,  
 To catch each object to remembrance true;  
 So, in that last, that great decisive hour,  
 When the new frame assumes angelic power,  
 In rank celestial though the virtuous shine,  
 'Mid radiant bands, transcendent and divine,  
 Still may they know the friends on earth they knew,  
 And the souls join that there engrafted grew!' pp. 119—121.

We hinted at some other defects in Mr. Stewart, beside those of taste. Speaking of the heathen world, he asserts,

'It yet confess'd one great existing cause  
 Creation's God;'

This is not generally true; in the earlier ages, and in the Oriental world, that is, at a time and place nearer to the divine origin of religious truth, the belief in a supreme, eternal, creating Power, was doubtless prevalent; it seems also to have been entertained by some of the Grecian Philosophers, at a subsequent period, when still greater and brighter discoveries had been made to a select nation in the East, and those philosophers had approached near enough in their travels, to feel the influence of this heavenly illumination. But there is no such tenet in the public creed, in the established religion, of Greece and Rome; and it can scarcely be recognized in that chaos of nonsense, inconsistency, and confusion, the modern mythology of pagan Asia.

There is a whimsical impropriety in the very useless designation of "the late excellent and pious divines, Hervey and Wesley," by the names respectively of *Theron* and *Aspasio*!

We find it difficult to give any idea of the plan pursued in this poem; it includes a variety of irrelevant topics, but is chiefly employed, sometimes with more seriousness than discretion, in describing the history of redemption, the character and work of Christ, and the future resurrection of man. A



collection of notes, which are not uninteresting, though sufficiently trite, is appended to the volume. In these, Mr. Stewart is sometimes guilty of his favourite poetical sins;—he says, in one place, “the chaplet of roses equally *intertwined* the brow of voluptuous pleasure, and *hung* the commemorative urn.” We give the author credit, however, for some improvement: there is nothing in his present specimen of prose to equal the following matchless fustian, from his former work; “Fancy images new creations: and Hope, whilst she fashions the energies of fortitude, weaves the brow with her brightest roses.” Something like this might be expected, perhaps, in a young lady’s novel, or a young gentleman’s sermon; but in a Poet’s preface it is intolerable. We must also do Mr. S. the justice to add, that his rhymes are respectably correct, and that his versification is, on the whole, smooth and even brilliant.

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Art. XV. *The Christian Spectator*; or Religious Sketches from Real Life. Part II. By the Rev. W. Wilton, M. A. Rector of South Stoke, Sussex; and Chaplain to his Royal Highness the Prince of Wales. 12mo. pp 180 Price 2s. 6d Hatchard. 1808.

THE popularity acquired by the former part of the *Christian Spectator*, has, we are happy to find, been so considerable as to elicit from the worthy author a continuation of his work, and an avowal of his name. The claims of the present publication are, in our opinion, more than equal to those of its predecessor, and will doubtless find patrons equally numerous and friendly; “the same object,” Mr. Wilton observes, “has been kept in view, and the same attempt been made to teach the art of turning the most common occurrences of life to some good account.” It would not be difficult to specify instances in which there is too much appearance of effort in this attempt, or in which the expression is less commendable than the sentiment. But this we think would be unnecessary; the work has general merits which intitle it not only to the candour, but to the warm encouragement of every Christian reader. All the anecdotes introduced in this *part*, to suggest or exemplify pious reflections, are said to be founded on fact; some of these are highly interesting. The character of Maria is particularly beautiful. We shall copy one short anecdote, rather to gratify the reader, than to afford a satisfactory specimen of the work.

‘Not many days had elapsed since the foregoing event, (a meeting of some soldiers for devotional exercises) when a very remarkable instance occurred of the Divine blessing upon such social prayer as we have just described. Two soldiers, having quarrelled, determined to fight till one should fall. The sun, which, when it rose upon the world, saw them both breathing the breath of life, it was resolved, should behold one of them at least, ere it set, a lifeless corpse. In this murderous state of mind, they retired to an adjoining wood, to execute their fatal purpose. But here immediately upon their arrival, their attention was arrested by some sounds, as of men talking, issuing from a spot at no great distance from them. They listened—the sounds still continued, one while growing more faint and feeble, and again waxing

louder and louder. Curiosity led them towards the place from whence the voices proceeded, and there, to their great surprise, they beheld a party of their fellow-soldiers assembled together, not like themselves, for the purpose of murder, but of prayer! No church opened its sacred doors to admit them into "the place where God's honour dwelleth," "the habitation of His house," which they "loved" better than silver or gold; nor had they any private chamber, wherein to prostrate themselves before their Redeeming Lord. In the deep recess, therefore, of the wood they had sought a sanctuary, where no eye might see them, but the eye of Him who sees all things, and where they might, without interruption and distraction, pour out their hearts in His presence. Thus were they engaged, when the two combatants were attracted to the spot. Suspending awhile the execution of their fell resolve, these sons of violence drew nearer and nearer still, and hearkened to their pious comrades' words. But what were their feelings, when they heard them praying for their sinful fellow-soldiers, of whom they themselves formed so sinful a part! They continued listening—they were melted into tenderness—they were shaken from their murderous purpose—they were convinced of the guilt of their conduct—they embraced as brethren, joined their fellow-soldiers in their devotions, returned in peace, and have not only ever since lived in friendship and fraternal love, but, from the most profane and profligate characters, have become conspicuous for piety and virtue.'

Art. XVI. *The Importance of Personal Religion, in Times of National Calamity*: A Sermon preached at Orange-street Chapel, Leicester-fields, and the Union Chapel, Islington, on Wednesday, Feb. 17, 1808. being the day appointed for the General Fast. By the Rev. I. Cobbin. pp. 32. Price 1s. Williams, Ogle. 1808.

THE sentiments of this plain, but serious discourse, are worthy of general reception. They are deduced from Ezek. xiv. 20. and arranged under the following heads. "Eminent saints have great influence with God—the influence of saints is of no avail when guilty sinners are ripe for judgement—in the midst of a desolating judgement, God's people are the subjects of his peculiar protection—God's people owe their protection to the distinguishing mark of personal holiness—God does not overlook outward evidence; good works will *not save you*, but they will *testify for you*—the personal holiness of one will not do for another—the solemn truth is confirmed by the oath of God." The sermon will be found to contain many important and solemn admonitions, amply supported by quotations from Scripture.

Art. XVII. *Ἀτλας Ὀυράνιος, The Celestial Atlas*; or, A New Ephemeris for the Year of our Lord 1808; being Bissextile, or Leap Year. Wherein are contained the Heliocentrick and Geocentrick Places of the Planets, the Eclipses of the Luminaries, and other remarkable Phænomena that will happen this Year. Carefully computed, &c. &c. &c. By Robert White. 8vo. pp. 48. Price 2s. 3d. Greenhill, Stationers' Hall, 1808.

THIS comprehensive and convenient publication is so well known to our scientific readers, that there is much less necessity for describing

its nature and use, than for explaining the motives which induce us to notice it. It is indeed a work of no little importance in the pursuits and amusements of astronomy; for, though it cannot boast the advantage of minute detail, the special adaptation to nautical purposes, and the sanction of the Board of Longitude, which are peculiar to the "Nautical Almanac," yet, being considerably cheaper, and more commodious, it is much better suited for general circulation. It is highly desirable that a work of this kind should be compiled and edited by competent and careful persons. A regular perusal of the successive impressions enables us to assert with confidence, that, in both respects, there is ample room for amendment; and it is partly from feelings of vexation at the continual mistakes into which we have been led by consulting it, and partly from a sense of our duty as guardians of the interests of science, that we now advert to the unpardonable inaccuracies with which this Ephemeris is, year after year, presented to the public.

We are far from imputing blame to the Worshipful Company of Stationers, who are the proprietors of the work, or to Mr. Hansard, the printer. The paper is excellent, much better, indeed, than formerly; and the typographical execution is highly respectable. It will gratify us to perceive, in the next impression, that the more important requisites are supplied with equal propriety.

As we have been at the pains to draw out a List of the principal errors that have attracted our notice in the Ephemeris for 1808, and shall insert it at length, for the satisfaction of the public, it will be unnecessary to make many comments on particular instances of carelessness. Several of them are not of primary importance, and some might easily escape the observation of a negligent editor. But we are completely at a loss to frame any excuse for such an omission as that of the *Signs* in the table of Mercury's heliocentric longitude, for nine months together, from the *first of April* to the end of the year! and are unable to imagine any neglect half so gross and ridiculous, except the omission of the *years* in a table of chronology. It is impossible there should be one blunder more obvious and disreputable than this; yet the reader will observe several others of no little importance. In the *Speculum Phenomenorum*, for instance, *Herschel* is said to be *stationary*, Jan. 8th, instead of *Feb. 8th*. In the last three days of the year, there is an error of a *degree* in Jupiter's longitude. An eclipse of Jupiter's first satellite, Jan. 8, is promised at 57 min. 34 sec. past 12 at noon, which should have been 59 min. 34 sec., a difference that would produce an error of not less than *half a degree* in determining the longitude of a place. There are some other inaccuracies which we could not so well notice in a list of errata. There are twenty or thirty, we suppose, of one class; we mean those, where the times of sunrise and sunset are stated differently, in periods of the year when the sun's declination is nearly or precisely the same; a flagrant example will be found in the difference of *three minutes* between Feb. 16 and Oct. 26, on which days the times should correspond to less than a minute. It is rather curious, too, that these discrepant risings and settings disagree also with those deduced from the tables of the Sun's semi-diurnal Arcs, pp. 40—43.



Page	Day	Article	Errata	Legenda
9	Jan. 1	Venus's longitude	25 $\text{m}$ 15	25 $\text{m}$ 15
—	—	Moon's longitude	21 $\text{=}$ 7	21 $\text{=}$ 37
—	14	—	4 $\text{=}$ 15	4 $\text{=}$ 15
—	25	Jupiter sets	6 45	5 45
12	March 25	Earth's helioc. long.	4 $\Delta$ 42	4 $\Delta$ 41
13	9	Moon's longitude	6 $\text{=}$ 23	6 $\text{=}$ 23
—	15	Jupiter's longitude	4 47	1 47
14	April 1	Mercury's hel. long.	9 26	5 $\text{m}$ 26
—	13	—	9 43	9 $\text{f}$ 43
—	25	—	13 22	13 $\text{f}$ 22
15	7	Venus's latitude	2 19	1 19
—	11	Venus's longitude	21 30	21 40
16	May 1	Mercury's hel. long.	1 54	1 $\text{=}$ 54
—	13	—	17 24	17 $\text{X}$ 24
—	19	—	16 49	16 $\text{X}$ 49
—	25	—	21 27	21 $\text{X}$ 27
18	June 1	—	5 19	5 $\text{=}$ 19
—	7	—	10 35	10 $\text{=}$ 35
—	13	—	10 50	10 $\text{m}$ 30
—	19	—	5 12	5 $\Delta$ 12
19	20	Moon's latitude	0 n 12	0 12
20	July 1	Mercury's hel. long.	14 30	14 $\text{m}$ 30
—	7	—	1 32	1 $\text{f}$ 32
—	19	—	4 47	4 $\text{f}$ 47
21	25	Saturn's latitude	2 16	2 15
22	Aug. 1	Mercury's hel. long.	15 40	15 $\text{=}$ 40
—	7	—	8 54	8 $\text{X}$ 54
—	13	—	6 37	6 $\text{X}$ 37
—	19	—	9 36	9 $\text{X}$ 36
—	25	—	16 41	16 $\text{=}$ 41
23	—	Saturn's latitude	2 27	2 7
24	Sept. 1	Mercury's hel. long.	29 33	29 $\text{=}$ 33
—	7	—	1 19	1 $\text{m}$ 19
—	19	—	19 33	19 $\Delta$ 33
—	13	Sun's declin.	3 37	3 47
—	25	Mercury's hel. long.	8 38	8 $\text{m}$ 38
26	Oct. 7	—	12 37	12 $\text{f}$ 37
—	19	—	16 30	16 $\text{f}$ 30
—	25	—	5 23	5 $\text{=}$ 23
28	Nov. 1	—	0 47	0 $\text{X}$ 47
—	13	—	28 8	28 $\text{X}$ 8
—	14	Clock after Sun	15 27	15 21
—	19	Mercury's hel. long.	4 12	4 $\text{=}$ 12
—	25	—	11 50	11 $\text{=}$ 50
29	1	Venus's latitude	0 35	0 s 35
30	Dec. 1	Mercury's hel. long.	16 16	16 $\text{=}$ 16
—	7	—	15 12	15 $\text{m}$ 12
—	13	—	9 8	9 $\Delta$ 8
—	25	—	17 35	17 $\text{m}$ 35
31	13	Mars's declin.	0 s 52	0 52
—	18	Venus's longitude	0 $\text{=}$ 7	0 $\text{=}$ 37
—	19	Mars's declin.	0 16	0 s 16
—	20	Jupiter's long.	11 52	11 42
—	21	—	11 41	11 51
—	22	—	11 50	12 0
—	23	—	11 59	12 9
—	29	—	12 5	13 5
—	30	—	12 15	13 15
—	31	—	12 25	13 25
—	—	Mars's long.	10 47	10 57
32	March 1	Herschel's decl.	12 s 39	12 39
33	March 28	High Water, Lond.	3 52	2 52
36	Jan. 8	Jupiter's 1st sat.	0 57 34	0 59 34
38	Jan. 8	Delete Herschel stationary, and insert at Feb. 8.		

Art. XVIII. *Strict Fidelity and Holy Fear*: a Sermon on the much-lamented Death of the Rev. Cornelius Winter, preached at the Interment, in the Independent Meeting, Painswick, Jan. 19, 1808. By William Bishop (Glocester.) Published at the Request of the Church. 8vo. pp. 35. Price 1s. Williams and Co. 1808.

THIS is an animated and very interesting sermon, though not wholly free from literary or logical inaccuracies. The venerable servant of God to whom it refers, was of that order of human beings which it is delightful and salutary to hear celebrated. His character is described with a warmth of reverential friendship that forcibly excites the reader's sympathy, and in language that, in reference to most other persons, would be liable to the suspicion of flattery. The biography of this excellent man, who shared, at an early period of his life, in the friendship, the journeyings, and the labours of George Whitfield, is in the hands of Mr. Jay; we shall therefore make no other remark, at this time, on his character, or his death, than that they are eminently adapted to awaken the emulation of the Christian and the envy of the Sceptic. He died Jan. 10, 1808, aged 65.

The text of this impressive and sensible discourse, is Nehem. vii. 2, *He was a faithful man, and feared God above many.* The distribution of the subject is copious; and several of the passages, if we had room, could not fail to gratify our readers.

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Art. XIX. *A Dialogue between a Lady and her Pupils*, describing a Journey through England and Wales; with a Detail of the Manufactures of each City and Town, and Descriptions of Natural History. Designed for Schools in general. By Mrs. Brooke. Second Edition, considerably enlarged; together with an introductory Account of England, and of the British Empire, by John Evans, A. M. 12mo. pp. 374. Price 6s. Symonds. 1808.

THE journey here described is supposed to be made over a map. To suppose the possibility of making an actual tour through England, without procuring more accurate and more useful information, than that which is contained in this volume, would be utterly impracticable. The sole point of intelligence that our readers may depend on finding, concerning "*each* (every) city and town" that is here named (for some market towns are not mentioned) is, the computed distance from London; and this is often notoriously wrong. The writer's ignorance of manufactures, and the unparalleled obscurity and confusion of the style, usually render the descriptions unintelligible, and frequently ludicrous. A few hearty laughs, on occasions of this kind, are the only recompence that we have obtained for our trouble in perusing the volume; and, therefore, the only gratification that we can promise our readers, if they are inclined to undertake the same labour.

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Art. XX. *Essays of the London Architectural Society*, Royal 8vo. pp 150. 4 plates. Price 7s. J. Taylor, 1808.

THE Society from which this respectable publication originates, is but of recent institution; we commend the principles on which it is formed, and have no doubt its productions will be increasingly popular as it proceeds. The Society meets once a fortnight. Each member is ex-

have been broached to the discredit of dissenters. We have too much candour to be unwilling to respect his intentions, but before he writes again on this subject, we would recommend that he should endeavour to understand it.

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Art. XXIII. *On the Education of the Lower Orders of Society.* A Sermon, preached at St. Andrew's Church, Edinburgh, on Tuesday, July 15, 1800, before the Society of the Orphan Hospital, and published at their Request: by David Dickson, one of the Ministers of St. Cuthbert's, Edinburgh. With an Appendix, containing an Account of the Progress and Present State of the Institution. 8vo. pp. 62. Price 1s 6d. Edinburgh Simpson

**T**HIS is a well reasoned and well written discourse. The preacher defines, in the first place, the nature and extent of the education which it is desirable to give to the lower orders, including religious instruction, and the knowledge requisite for their station in life; he then demonstrates the importance of providing them with the means of such an education, to promote their personal interest, their social usefulness, and the national welfare. The following extract will furnish the reader with a specimen of those just and enlightened views, which he may expect to meet with on the several important topics mentioned in our analysis.

‘ To those, who doubt the possibility of communicating any just notions of religion to children, the following questions may be suggested. Are not children early susceptible of love and hatred? acquainted with the difference between right and wrong? inquisitive about the characters of men, as well as the properties of external objects? conscious of the propriety, even of the restraints, to which they are unwilling to submit? and capable of believing facts, on the testimony of those who, they are convinced, have no intention to deceive them? May they not, therefore, be as early taught, that they ought to love God and hate sin; to restrain their passions, and obey his law; to read his word, and pray for his blessing? Are not they as capable of believing the great facts recorded in scripture, especially those concerning the Saviour, who said, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God?” And may they not be led to feel an interest in the history of his life and sufferings which are so admirably fitted to excite every generous and tender emotion of the heart? Or, finally, is it deemed of importance to instruct them in their duties to their fellow creatures? Must it not be, at least, of equal importance, to teach them their perpetual, their innumerable obligations to Him, in whose hand their breath is, and whose are all their ways?

‘ Were it proposed merely to load their memory with a number of theological words, the meaning of which it might be as difficult for the teacher to explain, as for his pupils to understand, the objection would have considerable force. But as the knowledge to be communicated is, in every part, of a practical tendency, directly bearing on the dispositions, the temper, and the habits, of those who receive it, the difficulty respecting the possibility of conveying just notions of religion to children, vanishes into air before the importance of the object, and the probability of attaining it. Wherefore, let not parents and teachers undervalue the capacities of the young; but rather let them guide their opening powers of reason to the truth as it is in Jesus. In the morning let them sow the seed, and in



the evening let them not withhold their hand ; so may their children grow up like the palm tree, and, planted in the house of the Lord, flourish in the courts of our God.' pp. 17—19.

Art. XXIV. *The Proceedings of a General Court Martial, held at Chelsea Hospital, on Thursday, January 28, 1808, and continued, by Adjournment, till Tuesday, March 15, for the Trial of Lieut. Gen. Whitelocke, late Commander-in-Chief of the Forces in South America.* Taken in Short-Hand, by Mr. Gurney. With the Defence copied from the Original, by Permission of Gen. Whitelocke ; also all the Documents produced on the trial. 2 Vols. 8vo pp. 870. Price 11. 1s. boards. Portsmouth, Mottley ; Longman & Co. 1808.

**I**S it true, that the facility of obtaining promotion without deserving it, in the several professions, is almost precisely in an inverse proportion to their respective importance ? Let the reader judge of this importance and this facility, when he considers the state of the professions that are intrusted with the management or the decision of a horse-cause, with the amputation of a limb, with the lives of an army, and the care of souls.

We shall make no other comment on a subject, unhappily so familiar to the public mind as the catastrophe of Buenos Ayres. A most honourable tribunal, has given a satisfactory decision ; and there is nothing left for us to add, but our earnest wishes that the melancholy event may not have happened in vain. Mr. Gurney's name is an ample pledge for the authenticity and accuracy of this publication ; which is distinctly printed, and accompanied with two plans, the one of Buenos Ayres, the other of the movements of the troops.

Art. XXV. *A Statement of the Numbers, the Duties, the Families, and the Livings, of the Clergy of Scotland.* Drawn up in 1807, by the Rev. William Singers, Minister at Kirkpatrick-Juxta. 8vo. pp. 71. Price 2s. H. Pack, Edinburgh ; Harding. 1808.

**I**T is impossible to give, within moderate limits, any abstract of the various information, contained in this pamphlet. We shall therefore content ourselves with mentioning its object and plan. It is intended as an argument for revising and improving the means of subsistence at present enjoyed by the clergy of Scotland ; whose stipends, in many instances, have been exceedingly reduced by the depreciation of money, and other causes. It therefore includes a comprehensive view of the history and present state of the livings, compared with the necessary expences of the incumbents. The number of ministers is 956, the average number of their families, including servants, nine ; the average income 150l. The author seems to have executed his task well, and has received the thanks of the General Assembly. To those who would feel interested in a detailed critique on this subject, we recommend the pamphlet itself, which is replete with information, perspicuously arranged, though expressed in idiomatic and forensic terms, that may not always be quite intelligible to an English reader.

## ART. XXVI. SELECT LITERARY INFORMATION.

## GREAT BRITAIN.

The Rev. Robert Adams of Edinburgh, will shortly send to the press a work on which he has long been engaged, and which is designed to comprise a View of the Religions of the World, comprehending Paganism, Judaism, Mahometanism, and Christianity; with a more detailed account of the various sects and parties into which many of them, and Christianity more especially, may have been divided. The work will form two volumes in octavo.

The Rev. Thomas Le Mesurier will shortly publish a Volume of Bampton Lectures, on the sin and ill-consequence of Schism, including a short Sketch of English Ecclesiastical History from the Reformation, with a view of distinguishing the case of the separation which took place between the several protestant churches and the church of Rome from that of the dissenters in this country.

A new Edition of Robinson's Scripture Characters, in 4 vols. is in the press, and will speedily be published.

The Rev. George Cook, Laurence-kirk, (N. B.) has nearly ready for publication, an illustration of the General Evidence establishing the reality of Christ's Resurrection.

Soon will appear, a Diamond Concordance to the Holy Scriptures of the Old and New Testament. By the Rev. John Brown of Haddington. This little work is intended to bind with small pocket bibles: it has been between two and three years in the press. The price will be 4s. in boards.

The Rev. Mr. Hill, of Homerton, is preparing for the press, Animadversions on the Rev. W. Parry's "Strictures on the Origin of Moral Evil, &c." with an Appendix containing Strictures on the Rev. W. Bennet's "Remarks on a recent Hypothesis on the Origin of Moral Evil, &c."

Mr. Robinson, late of Seaford, will shortly publish two volumes of Poems, on Moral and Patriotic Subjects.

Mr. Tart of Liverpool, has a volume of Poems consisting of Odes, Sonnets, &c. ready for the Press.

Mrs. Sewell is preparing a third volume of Poems and Essays, to be published by subscription.

The Fisher's Boy, a poetical Work, on the plan of the Farmer's Boy, is in the press.

Mr. Raymond will shortly publish The Passions, written by William Collins, embellished with sixteen superb engravings, by Anthony Cardon, from designs by Robert Ker Porter; with Notes and a Comparative Review, by the Editor of the Life of Collins,

as written by Mr. Langhorne and Dr. Johnson. The Notes contain also Biographical Remarks and Anecdotes of the Poet, which have escaped the notice of these Biographers.

Shortly will be published in 1 vol. 8vo. with Engravings, Hints on the Economy of feeding Stock, and bettering the Condition of the Poor; by J. C. Curwen, Esq. M. P. Workington, Cumberland.

A Gentleman of Edinburgh is about to publish an original work on Political Economy, containing an inquiry into the extent and stability of National Resources. The object of the publication is much the same as that of the popular publication of Mr. Spence, to prove that the decay of commerce is not attended with such injurious consequences as have generally been supposed.

Mr. Octavius Gilchrist, has been for some time occupied in collecting and arranging materials for a new edition of the old Plays, on the foundation originally laid by Dodsley.

Mr. John Brown, of Kingston, Surry, will shortly publish a small work on the education of youth.

The twentieth number (which completes the work) of Cary's General Atlas, imperial sheet, will soon appear. It will contain maps of England, Canada, Nova Scotia, Newfoundland; price 9s. fully coloured, 7s. 6d. outlined.

The Proprietor of this work announces, that he is reducing it to a large Quarto size, and many of the plates are already engraved. It will be published in numbers.

The Rev. Mr. Williams of Halifax, has in the press a short and familiar introduction to Geography.

Mr. Dewar, of Edinburgh, has just completed Essays Historical and Critical, on some parts of the History of Scotland, and more particularly of the Highlands, which he proposes shortly to put to press.

The Asiatic Annual Register for 1806 will speedily appear.

A work of Mr. Jeremy Bentham's which hitherto has been inaccessible but to a very few persons, is about to be made public. Its object is a Scotch Reform, considered with reference to the plan proposed in the late Parliament, for the regulation of the Courts, and the administration of justice in Scotland; with illustrations from English Non-reform, in the course of which, divers imperfections, abuses, and corruptions, in the administration of justice, with their causes,

will now, for the first time, be brought to light. To this Mr. Bentham has added, in the form of tables, a view of the principal causes of complication and delay, and thence of vexation and expence, that have taken their rise under the technical or fee-gathering system of procedure, in which Judges have been observed to pay themselves in whole or in part, by fees.

The Rev. T. F. Dibdin, is about to publish a new variorum edition of Sir Thomas More's *Utopia*. The text is from the first English edition of 1551; a book of considerable rarity, and scarcely known to Bibliographers and Lexicographers. Beneath the text, will be copious notes, and various readings from the Latin, French, and English Editions including the whole of Dr. Warner's. The *Utopia* will be preceded by a Biographical and Literary Introduction; comprehending among other subjects a complete *Catalogue Raisonné* of the various editions of the *Utopia* hitherto published. The work will be ornamented with some fac-simile wood cuts.

Mr. W. Bentham, principal Herald of Ireland, proposes to republish Lodge's *Peerage of Ireland* with some very valuable additions, founded on a variety of documents in his possession.

Mr. Francis Baily has in the press, an *Analytical Treatise on the doctrine of Interest and Annuities*, which will contain several new and useful tables on the subject, together with their various applications to different questions in Finances.

Mr. Robert Buchanan is engaged on a work upon the subject of the teeth of Wheels.

Mr. L. Cohen, has in the press, a splendid edition of a Controversial work entitled "*Sacred Truths*, addressed to the Children of Israel, residing in the British Empire and containing strictures on the "New Sanhedrin, and causes and consequences of the French Emperor's conduct towards the Jews, &c. written by W. Hamilton Reid," tending to shew that the Jews can gain nothing by altering their present belief, proving the local restoration to the land of promise, and demonstrating that Bonaparte is not the man, the promised Messiah."

Speedily will be published, an *Appeal to the Legislature and to the public*; in answer to the hints of a Barrister, on the nature and effects of Evangelical Preaching, by an Evangelical Preacher.

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On the first of May next will be published, a new Monthly Magazine, entirely devoted to the service of the Fine Arts, which will be called "*Annals of Art*, or the London Academical Journal." To contain usually a series of original Essays in the manner of "*The Artist*"—Collectanea of every transaction worthy of record—Transactions of native and foreign societies connected with art—Works in hand, and other news of the world of art—Descriptions of noble Collections—a candid Review of Publications on Art, Exhibitions, &c.

Mr. Jay's *Life of the Rev. Cornelius Winter*, may be expected in a few days.

Mr. Styles is engaged in writing an *Apolo- gy for Evangelical Preaching*; which will include *Animadversions on the "Hints of a Barrister,"* an Article in the *Edinburgh Review*, and some other recent publications; and will be published in three Parts.



## ART. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

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Discourses explanatory of the object and plan of the course of lectures on Agriculture and Rural Economy by Andrew Coventry, M. D. F. R. S. E. and S. A. S. Honorary Member of the Dublin Society, and Professor of Agriculture in the University of Edinburgh. 8vo. 4s.

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